AN APPROACH TO ACHIEVING EFFECTIVE KOREAN METHODIST

CHURCH ORGANIZATION: AN APPLICATION OF

ORGANIZATION DEVELOPMENT THEORY

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by

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ABSTRACT

An Approach to Achieving Effective Korean Methodist Church Organization:

An Application of Organization Development Theory

by

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This study examines the model of Organization Development Theory (ODT) and applies it to church management of the Korean Methodist Church (KMC) to enable individual churches to meet more effectively the challenges that churches experience within their changing context.

Many KMC churches have begun to suffer membership decline because their churches do not have effective organizational systems, leadership, polity, and cultures to address change. If churches do not develop their organizations to reflect the continually changing situations, they may suffer more serious decline in the near future. Thus, the impetus for this study is having a sense of impending crisis in this situation.

ODT can help the church to diagnose her problems and offers many useful ways to respond to currently changing social situations as well as future problems. If the church uses ODT, she will strengthen her organization by developing appropriate structural, political, and symbolic functions, and improve the use of human resources in the church to respond effectively to a fast changing world.

This project is composed of three parts: theoretical research, the application of ODT to the KMC, and a case study of a local church. The theoretical research is the

focus of Chapters 2 and 3.   Chapter 4 is allocated for the application of ODT to the KMC.   Chapter 5 contains the case study of the application of ODT to a local Korean Methodist church.

This study found that pastors of the KMC indeed try to overcome the crisis of decline.   However, their efforts are too weak and out of date to sustain their membership. Thus, the author of this study suggests that Korean Methodist churches should use ODT because it diagnoses their problems, provides practical ways to solve their problems, and which will enable them to develop their organizations more effectively.   Through the OD process, the KMC churches can solve not only small problems which need short-term solutions but also problems that require long-term solutions.   ODT is a tool that can empower every aspect of church organization.

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My thanks go to the Los Angeles Korean Methodist Church and Rev. Ki Sung Song for supporting my study. The church gave me opportunities to do ministry and study.

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TABLE OF CONTENTS

iv

CHAPTER 1

INTRODUCTION

Problem Addressed by the Project

The problem addressed by this project is the rapidly changing social and environmental situation that demands changes in the way Korean Methodist churches operate. Many people desire that their churches respond to the changing situation more effectively because they want to survive the rapid changes and to use the challenge of change as a chance to grow their church organization.

However, many Korean Methodist churches are ill-prepared to respond to the changing situation: they have retained the old organizational structure and have not made a sufficient effort to replace it with an effective one, they have not made sufficient effort to respond to the needs and feelings of individuals although it is clear those needs have increased, they have not found the adequate methods that would enable them to allocate insufficient resources for groups and they have not emphasized important elements such as organizational rituals, ceremonies, and stories. In short, they have not made the necessary efforts and changes to develop their organization.

If the churches do not develop their organization to reflect the changing situation, they may suffer serious decline in the near future. Organization Development Theory (ODT) can be used to develop the church organization by developing appropriate

structural, political, and symbolic functions and improving the use of human resources in

the church to respond effectively to the fast-changing world.[1]

Importance of the Problem

Nowadays, most Korean Methodist churches are facing the challenges of change

in the social situation. In Korea, the challenges have given the church both a chance to

grow fast and a crisis that could destroy the church organization. Many Korean

Methodist Church (KMC) leaders who are struggling to meet the challenges find it

difficult to devise creative and effective ways to solve the problems.

The challenges of change are more serious than those experienced by previous

generations. Many pastors in the KMC feel that their ministry is more difficult today

than it has been in the past. For an example, in 1960s and 1970s, most pastors who

started new churches attracted church members easily because people liked to go to

church. Their churches became financially independent in a few short years. However,

currently, many Korean people do not like to go to church as their income has increased

because of the economic development in Korean. They want to use their increased

discretionary money for leisure. However, their free time is on Sunday, so they stop to

attanding church. As a result, many KMC churches are no longer financially independent.

Now, many KMC churches endure difficult conditions. For example, over forty

percent of the KMC churches in Korea and over sixty percent of KMC churches in

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[1] Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership* (San Francisco: Jossey-Bass, 1991), 15-16. Four frames to develop organizations are structural, human resource, political, and symbolic.

America receive financial support from other Christian congregations.[2] Almost all of these churches have a membership of fewer than fifty adults. The church's average annual budget is under $20,000. The church's financial independence is not easy because the membership of the churches is not increasing rapidly. Although some churches have over one thousand members, they are also experiencing decline.

Thus, lay people believe their churches must respond to the changing situation more effectively. They want the church to be servant, helper, guide, or the keeper of justice and morality in their society. They also want the church to change its structure, the pastor's style of leadership, or the way in which decisions are made.

Opportunities available are often inadequate for learning how to expand membership and to do more effective teaching. Many seminars are offered for teaching effective ministry in Korea in which many Korean pastors participate every year. However, the ideas often do not produce results. When pastors are not satisfied with the results, they attend other seminars to get other new ideas. Many pastors meet one another in seminars again and again. They are all looking for the right solution to the difficulties. They are not finding it easy to learn the appropriate answers for their churches. These situations demand that in order to remain viable and vital in the lives of her people the KMC has no choice but to change its structure, doctrine, polity, and management strategies. Within a changing environment, it is essential to learn new ways to respond to the situation.

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[2] This data is based on "The 2001 Mission Department Report of the Korean Methodist Church."

I suggest that KMC churches should use ODT to overcome the crisis that threatens to destroy them. The KMC congregation is, in fact, a kind of organization and ODT offers many useful ways to respond to the kinds of changes being experienced today by church organizations. ODT offers a general strategy or approach to organizational change that can be employed to analyze and diagnose sources of organizational problems and to develop and implement action plans for their solution. Thus, by using ODT as a tool, the KMC congregation can diagnose its problems, identify solutions, and have a stronger organization to respond to future problems.

Especially, studying the structural frame of ODT "focuses on the way that structure develops organization in reaction to an organization's task and environment."[3] It emphasizes formal roles and managing by rules, policies and hierarchies. Applying this tool to the study of church structure, we can discover a desired pattern of activities, expectations, and exchange among church staff, church members, and people in communities.[4]

Many KMC members desire a good relationship with their church. They want to devote themselves as volunteers for others, and in return they expect "spiritual fullness" and positions of honour. A Human resources approach to the situation emphasizes individuals, each of whom has needs and feelings, and skills and limitations. Therefore, through studying the human resource frame of ODT, we can respond to the needs of humans and organizations together and develop an effective church organization.

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[3] Bolman and Deal, *Reframing Organizations*, 119.

[4] Bolman and Deal, *Reframing Organizations*, 46.

Because of scare resources and enduring differences, it is inevitable for people to have conflicts with other groups. In the political frame perspective of ODT, it is normal to see people bargain, compromise, coerce, and negotiate because "organizational goals and decisions emerge from bargaining, negotiation, and jockeying for position among stakeholders."[5] It will provide an emphasis on the interest groups that compete for power and scarce resources such as budget, facilities, and volunteers.

With the symbolic frame perspective of ODT, the KMC can establish clear goals and certain skills for developing church organization because the symbolic frame emphasizes organizational rituals, ceremonies, and stories. It is related to the culture of the organization. Most Korean Methodist Churches and their leaders do not know the importance of the symbolic frame, so they do not use the symbolic factors such as rituals, ceremonies, and stories for developing their churches.

Thesis

My project will examine the model of ODT, which, I will argue, can effectively be applied to church management of the KMC and, in turn, enable individual churches to meet more effectively the challenges that the churches are currently experiencing in today's changing context.

Definitions of Major Terms

-Organization means church organization and, in this project, will focus on structure and relationship among small groups within the church.

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[5] Bolman and Deal, *Reframing Organizations*, 186.

-Organization Development Theory is a general strategy or approach to organizational change that can be employed to analyze and diagnose the sources of organizational problems and to develop and implement action plans for their solution.

-Structural Frame is a perspective of ODT emphasizing formal roles and management by rules, policies and hierarchies. There are some assumptions of the structural frame: "organizations exist primarily to accomplish established goals....a structural form can be designed and implemented to fit its particular set of circumstance....coordination and control are essential to effectiveness."[6]

-Human Resource Frame is a perspective of ODT emphasizing individuals. Each individual has needs and feelings, as well as skills and limitations. The human resource perspective of ODT focuses on the relationship between the individual and the organization. There are some assumptions of the human resource frame: "Organizations exist to serve human needs....Organizations and people need each other....When the fit between organizations and people is poor, one or both will suffer....A good fit between organizations and people benefits both...."[7]

-Political Frame is a perspective of ODT emphasizing the interest groups that compete for power and scarce resources. There are five propositions of the political frame:

> Organizations are *coalitions* composed of varied individuals and interest groups....There are *enduring differences* among individuals and groups in their values, preferences, beliefs, information, and perceptions of reality. Such differences change slowly....Most of the important decisions in organizations involve the *allocation of scarce resources*....

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[6] Bolman and Deal, *Reframing Organizations*, 48.

[7] Bolman and Deal, *Reframing Organizations*, 121.

> Because of scare resources and enduring differences, *conflict* is central
> to organizational dynamics, and *power* is the most important resource....
> Organizational goals and decisions emerge from bargaining, negotiation,
> and jockeying for position among members of different coalitions.[8]

-Symbolic Frame is a perspective of ODT emphasizing organizational rituals,

ceremonies, and stories. There are some assumptions for studying symbolic frame about

the nature of organizations and human behavior:

> What is most important about any event is *not* what happened, but *what
> it means*....Events and meanings are loosely coupled....Many of the
> most significant events and processes in organizations are ambigious or
> uncertain....The greater the ambiguity and uncertainty, the harder it is to
> use rational approach to analysis, problem solving, and decision
> making....human beings create *symbols* to resolve confusion, increase
> predictability, and provide direction....Many organizational events and
> processes are important more for what they express than for what they
> produce....[9]

Work Previously Done in the Field

Alvin J. Lindgren worked on foundations for purposeful church administration.[10]

He studied church administration for church organization development through small

group development, layperson development, and total planning. Arthur Merrihew Adams

worked on pastoral administration.[11] He studied good organization and working with

groups. Carolyn Schrock-Shenk and Lawrence Ressler worked on peace building

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[8] Bolman and Deal, *Reframing Organizations*,186.

[9] Bolman and Deal , *Reframing Organizations*, 244.

[10] Alvin J. Lindgren, *Foundations for Purposeful Church Administration*
(Nashville: Abingdon, 1965).

[11] Arthur Merrihew Adams, *Pastoral Administration* (Philadelphia: Westminster
Press, 1964).

with practical skills for conflict transformation.[12] They studied how people use conflict in their community to increase their relationships and build up their community. Edgar Walz explored how to manage the church as a manual for pastors and lay leaders.[13] He insists that effective church management requires organization and structure. Hugh J. Arnold and Daniel C. Feldman studied organizational behaviors, including the theory of organization development, its process, and its interventions.[14]

James D. Anderson and Ezra Earl Jones worked on the management of ministry for building leadership in a changing world.[15] They examined the management of ministry through structure, management of ministry, and an integrated framework for ministry. Kennon L. Callahan suggested twelve keys to an effective church. The twelve keys involve strategic long-range planning.[16] Lee G. Bolman and Terrence E. Deal reframe organizations and offer modern approaches to understanding and managing them. They envisioned the organization as four frames: structural, human resource, political,

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[12] Carolyn Schrock-Shenk and Lawrence Ressler, eds., *Making Peace with Conflict: Practical Skills for Conflict Transformation* (Scottdale, Pa.: Herald Press, 1999).

[13] Edgar Walz, *How to Manage Your Church: A Manual for Pastors and Lay Leaders* (St. Louis: Concordia Publishing House, 1987).

[14] Hugh J. Arnold and Daniel C. Feldman, *Organizational Behavior* (New York: McGraw-Hill Book Company, 1986).

[15] James D. Anderson and Ezra Earl Jones, *The Management of Ministry* (Nashville: Discipleship Resources, 1993).

[16] Kennon L. Callahan, *Twelve Keys to an Effective Church*, vol. 2 (San Francisco: Harper & Row, 1983).

and symbolic.[17] They suggested reframing the organization by integrating it.

Louis W. Bloede has served as an effective guide to successful ministry.[18] He interpreted the role of a pastor in a church organization as a supervising leader. He also studied the nature of church administration. Lovett H. Weems, Jr. worked on church leadership and leadership in the Wesleyan spirit.[19] He insisted on vision, team, culture, and integrity for church leadership as necessary means to develop church organization. He also studied the Wesleyan leadership in principles, practices, and passions for church organization.[20] Lyle E. Schaller developed strategies for change and suggested how to change the congregation well.[21] Norman Shawchuck and Roger Heuser pursued the study of leadership for church organizational development and leading the congregation by caring for the self of leaders while serving the people.[22] They studied the leader's role in congregational renewal. They also worked on managing the congregation for building effective systems to serve people, which included a system approach to management, designating the congregation as a system.

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[17] Bolman and Deal, *Reframing Organizations*.

[18] Louis W. Bloede, *The Effective Pastor : A Guide to Successful Ministry* (Minneapolis: Augsburg Fortress, 1996).

[19] Lovett H. Weems, Jr., *Church Leadership: Vision, Team, Culture, Integrity* (Nashville: Abingdon, 1993).

[20] Lovett H. Weems, Jr., *Leadership in the Wesleyan Spirit* (Nashville: Abingdon Press, 1999).

[21] Lyle E. Schaller, *The Interventionist* (Nashville: Abingdon Press, 1997).

[22] Norman Shawchuck and Roger Heuser, *Leading the Congregation: Caring for Yourself While Serving Others* (Nashville: Abingdon, 1993).

Oh Suh Kwon applied system theory to the management of the church and church administration with ministry.[23] He studied the basic theory of church administration and system theory to develop church organization that can be applied to a local church. Peter F. Rudge focused his research on ministry and management.[24] He studied, especially, common organization theory, the theory in organizational terms, and problem areas in ecclesiastical administration.

The work of Robert N. Gray examined managing the church.[25] He studied the differences between church and business management and professional church management. Thomas H. Jeavons researched management of Christian service organizations.[26] He studied religious institutions as organizations, the function of management in Christian Service Organization, and sustaining a Christian organization culture and the management of human resources. William Bridges' work- involved managing transitions to change the organization.[27] He studied non-stop changes in the organization and the leader's life in terms of how to survive in the changing social situation.

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[23] Oh Suh Kwon, *Kyohoi Hangjungkwa Mokhoi* (Church Administration and Ministry) (Seoul: Kamsin Press, 1996).

[24] Peter F. Rudge, *Management in the Church* (London: McGraw-Hill, 1976).

[25] Robert N. Gray, *Managing the Church*, 2 vols. (Enid, Okla.: Grayridge, 1971).

[26] Thomas H. Jeavons, *When the Bottom Line is Faithfulness: Management of Christian Service Organizations* (Indianapolis: Indiana Univ. Press, 1994).

[27] William Bridges, *Managing Transitions: Making the Most of Change* (Reading, Mass.: Addison-Wesley Publishing, 1991).

Scope and Limitations of the Project

This study will focus on the KMC in Korea and the U.S. There are around five thousand KMC local churches in Korea and two hundred KMC local churches in America. I am a pastor of the KMC, so my experience of a church is based on the KMC.

I will introduce ODT. I will focus on four frames of ODT: the structural, human resource, political, symbolic frames. I have chosen a local church for my case study. The church, located in downtown L.A., has around eight hundred members and has a 33-year history. Although the church is in America, the church's denomination is the KMC, from which it has received much of its heritage. All church members are Korean. The senior pastor's primary focus has been first generation Korean adults.

The chronological order in which organization development (OD) approaches a situation is the following: problem recognition, entry, diagnosis, feedback, action planning, intervention or implementation, and evaluation.[28] If it is necessary, we rerun the OD process from diagnosis applying it to the result from first evaluation. I will use the OD process for my case study. I will interview the senior pastor, and use church data to analyze the organizational problems of that church. I will explore solutions in developing the church's organization.

Procedure or Integration

First, I will study the basic concept of an organization, the understanding about the church as an organization from biblical and theological perspectives, the theories of the church organization, a system approach to management of the church congregation,

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[28] Arnold and Feldman, *Organizational Behavior*, 524.

and the church and church administration to persuade people that the church can be thought of as an organization.

Second, I will study the background, goals, and techniques of OD and the theoretical of structural, human resource, political, symbolic frame of an organization, as well as the background and goals of Church Organization Development (COD). Third, I will study the structure and situation of Korean Methodist churches and the role of local church pastors as developers of the church organization, especially how KMC pastors understand the organization of the church.

To apply ODT in a local church, I will do a case study on a local KMC church. I will analyze the local church by interviewing the pastors (Appendix 1) and examining church data. After completing the analysis, I will use the ODT to address the problems of the organization and to offer suggestions for effective church organization.

Chapter Outline

Chapter 1 states the thesis of the project in which I discuss the problem and its importance, propose a thesis, define the major terms, identify work previously done in the field, suggest scope and limitations of the project, explain procedure and integration, and show the questionnaires used to conduct a case study, and provide a chapter outline.

Chapter 2 explores the basic concept of an organization in business administration, the understanding of the church as an organization in the Bible, a local church organization in the KMC, the system theory (ST) for the church organization, and the importance of church administration for the church organization development. Some

people insist that the church is not an organization. However, through this study, I will argue that the church is a type of organization, and thus we can apply ODT to the church.

Chapter 3 explores the definitions, objectives, and process of OD; ODT of structural, human resource, political, and symbolic frame; the reason churches use ODT; considering the church's situation and its environment and church organization development(COD); the leadership of pastors for COD; the culture and climate of the organization and COD.

Chapter 4 explores the KMC churches' structure and condition within the four frames of OD; the role of pastors and lay people as organization developers for COD in local church; application of ODT to the KMC considering the structures, ministry conditions, and uniqueness of the KMC.

Chapter 5 applies ODT to a local KMC church. There will be a case study analysis, which reflects a church's condition from the perspective of OD. I will identify and analyze the problems of that church based on my interviews of the senior pastor and on my examination of the church data. I will apply OD to the setting of the church to address the problems of the organization and to offer suggestions for developing effective church organization in the four frame perspectives. I will use the process of OD for my case study. In so doing, I will explore solutions in developing the church as an organization that has the structure and flexibility to meet the changing conditions of today and the future.

Chapter 6 reviews the findings from this study and makes suggestions for further research.

CHAPTER 2

THE CHURCH AND ORGANIZATION

Introduction

Most people will agree that the church is an organization. However, in Korean

Christian tradition, many Christians do not like to classify the church as an organization

in the society because they think that the church has unique origins, goals, and roles that

differ from secular organizations. Many people like to understand the church not as an

organization but an organic body of Christ (1 Cor. 12:12-27). However, to use

Organization Development Theory (ODT) for the church, we need to classify the church

as an organization in society because ODT was specifically designed for application to an

organization.[1] If we define "organization" as a social entity in which people interact and

if that entity does in fact have positions that can be identified as differing levels of

leadership, beginning with a primary leadership role and various subordinate leadership

roles functioning under the direction of that leader, that entity does fit within the

definition of "organization." That definition is not intended to deny the church's self

understanding as being quite different from other organizations within the social

community. Yet with this understanding, it is appropriate to approach the church in this

research study as an organization as defined by ODT.

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[1] Arnold and Feldman, 518.

Thus, improving the understanding of the church as an organization will support

the study of Church Organization Development (COD). In this chapter, I will study the

basic concept of an organization in business administration, the understanding about the

church as an organization in the Bible, a local church organization in the Korean

Methodist Church (KMC), the System Theory (ST) for the church organization, and the

importance of church administration for COD. The primary purpose of this chapter is to

persuade the church that it is an organization and should be administrated as such to

survive in changing situations.

The Basic Concept of an Organization in Business Administration

The word "organization" can be applied to many differing groups of people and

resources who gather or work together for an agreed-upon purpose. Each of these is a

kind of organization, yet each can have a unique definition.

Organizations of any size or type have what Arnold and Feldman identify as

three basic characteristics in common. In their words: "organizations are composed of

individuals and groups, organizations are oriented toward the achievement of goals, and

organizations employ specialization and coordination in order to accomplish their

goals."[2] This broad definition allows most on-going groups to be identified as some type

of organization. Businesses are readily identified as conforming to this definition since

they are in fact groups of individuals and resources with set goals, structures, and

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[2] Arnold and Feldman, 5.

methods, and with clearly established patterns that people are expected to follow in their interactions.

The Understanding about the Church as an Organization in the Bible

That the church has the above elements that define an organization finds support in the Bible itself. I expect that offering biblical support for my position will encourage people to understand the church as an organization, and that identifying it as such will in no way detract from its loftier role as a mediator of faith and salvation. The primary elements of an organization are people. As the Bible notes, the disciples of Jesus Christ came together in Jerusalem and experienced the Holy Spirit on Pentecost after (Acts 2:1-4) they immediately proclaimed the Gospel to the people. Large numbers of people came together within the faith of Jesus Christ and became the early church in Jerusalem. In 1 Corinthians 12: 27, Paul says, "Now ye are the body of Christ, and members in particular (KJV)." Thus the church satisfies the definition of an organization in that it is composed of people, those who follow Jesus Christ.

Another element of an organization is the existence of a specific goal. The disciples of Jesus Christ received a command from Jesus Christ. "And Jesus came and said to them, all authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matt. 28:18-20, NISB). The identified goal of the church was to follow the command of Jesus Christ. Therefore, the church members began to proclaim the Gospel to the people. In its mission to

the church clearly meets this second element of the definition of an organization, that it be organized to achieve a specific goal.

Structure is the third element that defines an organization. The second coming of Jesus Christ was delayed while the membership of the church continued to increase. The community felt the need for structure and rules. There were two types of positions in the early church. On the one side, there were the positions that recognized spiritual gifts within the Pauline churches: apostle, prophet, and teacher. On the other side, there were the hierarchical systemic positions: bishops, elders, and deacons. By creating these positions, the church gave members different roles and developed diverse functions that clearly correlate with organizational positions, such as mission, education, fellowship, serving, and management, etc. Currently, churches have even more complicated organizational structures than did the early Christian church.

It is obvious that the Bible will give us unquestionable evidence of interaction among the people, another element of an organization, taking place in the early church. The Bible says, "Every day, they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved" (Acts 4:26-27, NIV). The early church members had interactions with one another. They were waiting together for the kingdom of God, which Jesus promised, so they felt that they were brothers and sisters in faith. The interaction of the church in Jerusalem encouraged the other early churches to help each other and to establish the rules of the Christian church. Most churches maintained a relationship with the church in Jerusalem.

A Local Church Organization in the Korean Methodist Church(KMC)

Since the arrival of American missionaries, the Methodist Church has grown

rapidly over the last 128 years. After a period of time it became the Korean Methodist

Church which is one of the independent denominations that grew out of the United

Methodist Church. At present, there are ten annual conferences of the KMC in the Korea

and one annual conference in America. In the statistics of the KMC (Dec. 2002)[3], there

are 206 districts, 5386 local churches, 1,417,213 members, and 7,810 pastors: among the

11 annual conference, the Oversea Mission (America) Conference has 13 districts, 243

churches, 17,468 members, and 292 pastors.

This section of this dissertation will focus on the local church polity of the

Korean Methodist Church as an organization. First, KMC organizes church membership

into four classes: attendant,[4] baptized child, baptized adult, and a full member of the local

church. Full members can become lay leaders of the local church.

Second, there are three ascending positions of lay leadership in the local church

beginning with: deacons, then exhorters,[5] and finally elders. Lay leadership positions are

hierarchical because only deacons can become exhorters and only exhorters can become

elders. When a church has fifteen full members, the church can elect one to be an

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[3] The Korean Methodist Church, "Stastics of the Korean Methodist Church (Dec. 2002)," accessed 27 Feb. 2004; available from http://www.kmcweb.or.kr/eng/index.htm.

[4] They are enrolled as church members but not baptized yet.

[5] These are lay leaders who support the pastors and guide the lay people. To become exhorters, people should serve as deacons for three years. To become elders, people should serve over five years as exhorters.

exhorter. When a church has fifty full members, the church can then elect four exhorters and one elder.

Third, there are three positions as pastors: senior pastor, assistant pastor, and lady evangelist. The senior pastor and assistant pastor are required to become full members or associate member of an annual conference if they were not before being appointed as pastors. The women should graduate from bible colleges and their major ministry is to visit the church members daily for worship at their homes or work places, to counsel and pray for them.

Fourth, there are six departments for the local church: mission, education, social service, culture, finance, and maintenance departments. The departments are chaired by lay leaders.

Fifth, there are several mission groups in the local church: young adult, adult woman mission, and adult man mission. These usually have the task of supporting church events and missionaries. Fellowship among group members is also one of their important functions.

Sixth, there are four different levels of church councils: the board of church management composed of pastors and elders; the church council composed of pastors, deacons, exhorters, and elders; the annual conference in the local church composed of the full members of the local church; and the charge conference composed of pastors, elders, exhorter, mission group leaders, class meeting leaders.

Seventh, there are some special organizations: Sunday school and class meeting. The Sunday school usually functions as a Bible study group for children and youth. The class meetings for adults are modelled on traditional Wesleyan meetings. Usually, adults

come together for Bible study and fellowship with people who live in the same area. Most churches consider the class meeting as the most important organization, so pastors collect skilled lay leaders for the class meeting and prepare training programs for the leaders.

In this section, I mentioned organizational elements of the local church of the KMC. Although the church evolved out of the Methodist churches in U.S., the church has developed its own unique identity. A local church system within KMC will be analyzed according to organization development theory in the following chapters.

Systems Theory and Church Organization

Several organizational theories can be applied to the church: the traditional theory, the charismatic theory, the classical theory, the human relations theory, and the systems theory (ST).[6] From among these theories, this dissertation will consider ST in detail because ST provides a useful organization perspective from which to consider the complex modern environment, analyzing it as a whole along with the interaction of its parts and its relation to its environment.[7] ST has transformation processes of organizations with inputs and outputs.[8] In this study, I will summarize the main concepts of ST as I apply them to the church organization, point out the aspects of ST useful for KMC churches, and identify the limitation of ST for KMC churches.

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[6] See organizational theories in Alvin J. Lindgren and Norman Shawchuck, *Management for Your Church* (Nashville: Abingdon Press, 1977), 21-25.

[7] Lindgren and Shawchuck, *Management for Your Church*, 23.

[8] Arnold and Feldman, 6.

The Concept of Systems Theory

What is Systems Theory? Systems Theory(ST) is a perspective considering an

organization as a system, which has three main parts:[9] input system,[10] transforming

system,[11] and output system.[12] These parts maintain an on-going interrelationship among

themselves and connect to their respective environments.[13] For example, in the church,

the budget for education would be called an input, the Sunday school system belongs to

the transforming system, while the growth of the Sunday school would be identified as

output. Each system affects the others. If a church expects the growth of the Sunday

school, the church needs to spend her budget accordingly in order to create and maintain

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[9] Shawchuck and Heuser, *Managing the Congregation*, 46. Actually, the components of organization system are environment, boundary, and feedback loop with the three main parts.

[10] Shawchuck and Heuser, *Managing the Congregation*, 47-48. The input system consists of four components: (1) human inputs which include new people, politics, brokenness, and passion; (2) technical inputs which include programs in education, mission, church management, as well as a new computer system; (3) organizational inputs such as denomination polity, leadership style, and paid staff; and (4) social including local, city, state laws, and societal trends.

[11] Shawchuck and Heuser, *Managing the Congregation*, 49-50. The transforming system has four components: (1) the congregation's mission which is its understanding of its purpose and reason for being with its theological beliefs and values; (2) the congregation's spirituality and vision which include the programs, covenants, and disciplines to know God's desire for the congregation; (3) congregational design which include combinations of people, properties, finances, by-laws, and policies that the congregation has put together to achieve its mission; (4) human relationships of the congregation which include the quality of the human relationship and the morale of the people.

[12] Shawchuck and Heuser, *Managing the Congregation*, 51. The output system is comprised of the programs, ministry, and other efforts and resources through which the congregation wants to influence its environment.

[13] Lindgren and Shawchuck, *Management for Your Church*, 23.

an effective Sunday school system. As the Sunday school grows, the church needs to provide it with additional funds. All systems of organization are interrelated.

In addition to the three major systems of input, transfer and output, ST looks at the organization's environment, boundary region, and feedbacks. Included in the environment are the economic, social, educational, and religious systems that exist within the church itself and in the community in which it is located.[14] There is presently no organization that exists to relate to these environmental systems. Yet the environmental systems demand changes. If an organization consistently ignores the demands of its environment, it can not be effective. For example, pastors of the L church want their members to join "class meeting" but only ten percent join because the contents and styles of the meeting are old and not interesting to most. Pastors feel they are too busy to join members in smaller, more intimate classes held in private homes. Today's social environment has become the opposite of the classical, more formal setting. If churches want the meeting to grow, they need to adapt their methods to today's new style which is more informal, and brings people together in their own homes and neighbourhoods.

Boundary regions are also a kind of environment of an organization. Boundaries include the congregation's physical measurable limits such as the church's address and the community in which the church is located, and they include the church's mindful boundaries such as history, values, mores, beliefs, emotions, traditions, creed, constitution, by-laws, stories, and attitudes for newcomers.[15] They are deeply related to and affect the organization.

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[14] Shawchuck and Heuser, *Managing the Congregation*, 47.

[15] Shawchuck and Heuser, *Managing the Congregation*, 48.

ST integrates the feedback on all elements of an organization which are environments, individuals, and organization. In this way the combined results provide feedback to the entire organization for the next step of its growth or action. Two types of relevant feedback[16] are: (1) statistical feedback such as demographic trends of the congregation, the average attendance, financial patterns, and growth patterns, and (2) amplifying or restricting processes.

The Useful Aspects of Systems Theory

This section will explore several useful aspects of ST for the KMC: ST identifying problems, using various resources, having a perspective of wholeness, predicting the results of action, and supporting flexible leadership.

Identify Problems. ST helps the church to clearly identify problems. As Lindgren and Shawchuck inform us, "The systems approach offers diagnostic tools for identifying problems...."[17] ST offers organizations a valuable resource. By identifying and then analyzing problems, it becomes possible for an organization to move toward the next step. The best way to solve problems is to know the cause. Problems that are recognized and understood can be resolved. For example, some newcomers to the W church stopped coming to the church. Pastor O visited them and urged them to come back. However, the people didn't, so the pastor attempted to find the reason they left the church. He discovered that one lay leader had borrowed some money and failed to pay it back. The pastor approached the lay leader's family, requesting that they pay back the

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[16] Shawchuck and Heuser, *Managing the Congregation*, 52.

[17] Lindgren and Shawchuck, *Management for Your Church*, 25.

money. Finally, because the problem was recognized and resolved, the people returned

to the church. The pastor had systematically discovered the cause of the problem.

One common way that KMC pastors approach problems is through prayer.

However, as life proves over and over, the reality is that even while we pray to find a

solution, we have to identify the cause of the problem before it can be resolved. A leader

who has a system's perspective has a tool that will assist his concern about both the

problem and its causes. When a pastor uses ST, he finds that the results of the analysis of

the problem are important input resources that lead toward the solution.

Most problems of organizations are usually complex.[18] When we find the causes

of the problems, we need to analyze the problems in detail. To find the causes of

problems, we can use Problem Analysis Model[19] and Problem Analysis Worksheet.[20]

The problem analysis model has seven steps to analyze problems.

In step 1, the church states the problem as clearly as possible. In step 2, the

church determines the priority of the problem. In step 3, the church determines the

dimension of the problem. In step 4, the church determines the distinction between

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[18] Shawchuck and Heuser, *Managing the Congregation*, 53.

[19] Lindgren and Shawchuck, *Management for Your Church*, 106. Problem Analysis Model contains the questions for problem analysis: "What is happening to convince us a problem exists?" "Do we want to work on this problem now?" "What are the characteristics of the problem?" "What is distinctive about these characteristics?" "What changes have occurred to cause these distinctions, or in relationship to them?" "What change is the most likely cause of this problem, and how can this be tested?" "What course of action will most likely solve the problem?"

[20] Lindgren and Shawchuck, *Management for Your Church*, 109. The Problem Analysis Worksheet contains the questions for problem analysis: "What are the dimensions of the problem?" "What is distinctive between the two categories?" "What changes have occurred to cause this distinction?" "How can most likely cause be tested?" It also defines who, where, when, and how many in relation to the problem.

characteristics of the problem. In step 5, the church identifies the changes that have

occurred to produce the distinctions within any area of distinction. In step 6, the church

determines which change is the most likely cause of the problem and how this may be

tested for validity. In step 7, the Church determines what course of action will most

likely solve the problem.

Using Various Resources. ST uses various resources such as people, properties,

facilities, polity, committees, ministries, mission, intra-relationship, interpersonal

relationships and more. Lindgren and Shawchuck insist, "A systems view will greatly

increase the effectiveness of any planning process by identifying all the components of

the church and its environment that will act as resources or constraints upon the plan."[21]

In ST, all resources are intended to empower the church organization. Through its input

system, the church organization uses the resources from inside and outside of the church.

Actually, the church does not have resources that are greater in number or size than other

organizations. In many cases, the church struggles to find a budget that is adequate for

each event. Therefore, the church needs to find people with skills to use her materials in

the most efficient way. For example, as a body of Christ, church members have their

own specialties, which the church can use. When the church allows members to use their

specialties for God and for people, they willingly share their specialties.

Perspective of Wholeness. ST offers a perspective of wholeness,[22]

meaning that each part is meant for the good of the whole organization. The parts find

their own best meaning in the whole system. For example, the L church has a music

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[21] Lindgren and Shawchuck, *Management for Your Church*, 25.

[22] Lindgren and Shawchuck, *Management for Your Church*, 25.

orchestra for youth. J music pastor wanted to present high quality concerts, so he prepared an elaborate concert plan with a budget over $3,000. The pastor asked for that amount to be given to the music department for his concert. However, that amount was equal to the entire budget of the church's music department, so members of PTA donated extra money. Although the event was completed with high quality, some church members were critical of the pastor, and he became depressed and developed a dislike for his critics.

If the pastor had thought about the orchestra team as just one part of the church, according to the ST perspective, he would have considered the situation of the entire church and weighed it against the importance of a single event. He would then most likely have understood that the peace of the whole congregation was more important than the single musical event.

Predict the Results of Action. ST helps the leaders predict the results of their actions because of its feedback system. The feedback system generates certain information of the evaluation such as demographic trends of the congregation, financial and growth patterns, attendance figures compared to past attendance, staff and membership self-esteem, average length of worker terms, and the percentage of first-time visitors who return.[23] The Church receives much relevant information from the feedback system, and that data can be used to predict future church activities.

Lindgren and Shawchuck insist, "The systems approach enables a leader or group to predict more accurately the effects and implications of alternative courses of action."[24]

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[23] Shawchuck and Heuser, *Managing the Congregation*, 318.

[24] Lindgren and Shawchuck, *Management for Your Church*, 25.

If the pastor cannot predict the results of the church's choice, the pastor cannot lead the church members. However, many KMC pastors rely on inspiration to predict the results of their choices. This attitude of pastors creates enormous tension within the church organization.

For example, S pastor at L church wanted to build a new mission building. He suggested to church members that they should collect two hundred thousand dollars each year for five years. He also suggested to all members to pray for this plan for five minutes a day. However, he did not have any data or analysis of his plan. Last year, he obtained information about buying a building in downtown L.A. The price of the building was around seven million dollars. The church, of course, did not have that money, but the pastor has not given up the project. He has again asked for more donations for the building, and has even signed a contract to buy the building. The church had ownership. However, the church ended up selling it back to the local school district. The church is looking for another place for the project. Although the church did not suffer a financial loss, church members were divided in two groups, the advocators and the opponents of the project. The church lost around two hundred members. Some of the remaining church members have lost their trust in the senior pastor and the elders' leadership. If the senior pastor had considered a feedback system[25] for the project, he might have chosen a better way. ST's feedback system will be very helpful to the church in a changing environment.

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[25] The church can use several methods for feedback such as survey, small group discussions, church leaders meetings, panel discussions, and church staff meetings to gather church members' opinions about the project.

Supports Flexible Leadership. To respond to the changing environment, the

church needs flexible leadership. As Lindgren and Shawchuck point out ST brings out

"flexible leadership behaviour contingent upon conditions in the environment, the goals,

and characteristics of the church."[26] New situations demand new styles of leadership.

However, most Korean church leaders retain their familiar bureaucratic-style of

leadership. At one time, bureaucratic leadership prevailed throughout society, but it does

not fit the new era. Bureaucratic leaders traditionally enjoy their position at the top and

work against organizational change that would threaten their position. They refuse to

give up old habits. Their style of leadership is no longer effective in our changing

situation.

One new flexible leadership approach is partnership.[27] The principles of ST

support those who understand their leadership role to be that of partners. The leaders

whohave partnership accept the opinions of others and consider the implications of a

changing situation. "The hall marks of partnership are: (1) absolute honesty; (2) straight

talk; (3) the right to say no; (4) joint accountability, a balance of power; (5) no promises

of security; (6) the elimination of status symbols and perks; and (7) the exchange of

purpose."[28] These basics of partnership show that the church leaders should open their

minds and accept other people's opinions to develop their organizations. Therefore, if

the church members use ST in their ministry, their leadership will be changed.

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[26] Lindgren and Shawchuck, *Management for Your Church*, 25.

[27] Shawchuck and Heuser, *Managing the Congregation*, 183.

[28] Shawchuck and Heuser, *Managing the Congregation*, 184. cited in Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself* (New York: Harper & Row, 1964), 1.

The Limitation of ST

I will point out two limitations of ST: ST neglects emotion and consideration of spirituality as a resource.

Neglecting Emotion. In ST perspective, it is difficult to find the cause and solution of emotional conflicts because ST does not give adequate consideration to emotions. In the Korean community, emotion is very important in the resolution of conflicts. As they resolve conflicts, Koreans want to have a good feeling first, with reason following second. Reason cannot be the solution of an emotional problem. Korean pastors should give priority to manage the emotions of church members. Therefore, if the pastors use ST, they will need to adapt it to the differences between Western thought and Oriental thought.

Neglect Considering Spirituality as a Resource. The church has spiritual aspects, which are especially important to the KMC churches. Through the spiritual power of the KMC pastors, their churches have grown rapidly. Although, the KMC leaders have many talents, if the leaders do not have power on a spiritual level, the KMC members will not follow. Whenever the church has problems, they expect the leader to solve problems quickly by prayer and spiritual insight.

When Shawchuck initially introduced ST to church, he did not consider spirituality as a factor.[29] However, after a time, he added spirituality to his theory.[30]

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[29] See components of a system in Lindgren and Shawchuck, *Management for Your Church*, 42.

[30] Shawchuck and Heuser, *Leading the Congregation*, 122.

Shawchuck acknowledges the importance of spirituality and which, he realizes, corrects an earlier limitation of ST by adding an important dimension. Whenever we use ST in the church, we must consider how to include the spiritual aspects to develop church organization.

Conclusion

Now, many KMC pastors feel that they should find effective ways to develop their churches to continue making them relevant in a changing environment. This dissertation urges the use of ST in KMC churches because the ST can help churches solve their problems, strengthen their organization, and respond to today's changing environment. ST provides a good perspective to develop church organization. However, we should consider the individual situation of each KMC church as well as people's openness of mind as important variables. Although Korean society is becoming increasingly Westernized, Korean people's minds and their churches' situations are distinctly Korean.

The Church and Church Administration

As an organization, the church needs to be administered. Administration is helpful in making the church more effective: church administration clarifies and pursues the goal of the church organization, supports the pastor's open leadership, builds up the church's ability to respond to the changing environment, and creates good church organization.

First, church administration clarifies the goal of the church organization and pursues its realization. Louis W. Bloede says, "Administration is a way of clarifying the goals of the organization it serves and then moving toward their realization."[31] All organizations have their own goals. However, if the organizations do not clarify their goals continually, the members cannot understand or support these goals. Church administration clarifies "goals" of the church organization in the planning process, which is a continuing process.[32] The goal is a "statement of intention that specified people will act in specific ways by a specific time in the future, with observable and measurable results anticipated."[33] As church administrators, the pastor should ask these questions. "Who is to be involved? What will they be doing? What timetable will they follow? Why will they be doing this? (What is the basic purpose and /or desired outcome?)"[34] These questions can assist churches to clarify their goals. If church goals are clear, the church will be powerful to do missionary work. Furthermore, Bloede says, "Administration is a way of getting things done, a way of making things happen, a way of moving from point A to point B."[35] Adams agrees, saying, "Administration is working with and through people to get things done."[36] When the churches correctly use the church administration, they will have the power to attain their goals.

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[31] Bloede, 67.

[32] Bloede, 45.

[33] Bloede, 47.

[34] Bloede, 47.

[35] Bloede, 67.

[36] Adams, 13.

Second, church administration supports pastor leadership to "accept the responsibilities of being a role model, a visionary, and spiritual leader" with democratic or shared leadership.[37] In church administration, the pastor's leadership is very important. Although a pastor has to be a role model, a visionary, and a spiritual leader, it is impossible for the pastor alone to fill the growing needs of people in modern society. Therefore, church pastors must learn to share ministry with the laity. Shared ministry, however, is not easy work in the Korean Methodist church because of its tradition. Members stand apart from pastors as a sign of respect and expect them to perform many roles. Thus, more time will be needed to change this pattern of thought. However, in the church administration theory, we already find a process through which to open the pastor's leadership to the laity. The process involves these steps: "need recognized," "plan proposed," "plan accepted," "people chosen," "recognition given," and "program evaluated."[38] This process is reasonable, so if Korean churches put this into use, pastors will have begun to share their ministry with laity.

In my M.B.A thesis, "Mokhoijaeu Ledershipkwa Jikmumanjoke Kwanhan Siljungjuk Younkoo"[39] I obtained results that demonstrate how the leadership of a pastor influences church members. When church senior pastors have both high consideration

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[37] Bloede, 28.

[38] Bloede, 76-77.

[39] Kwang Seog Oh, "Mokhoijaeu Ledershipkwa Jikmumanjoke Kwanhan Siljungjuk Younkoo" (An Empirical Study on Leadership and Job Satisfaction of Pastors) (M.B.A. thesis, The Graduate School of Sejong Univ., 1995).

leadership[40] to the church members and high initiating structure leadership[41] for goal achievement, the church members' job satisfaction, which measures effectiveness of organization, is high. This means that pastoral leadership is important for church effectiveness. Thus, church administration that helps the pastor to have an open style of leadership is very important.

Third, church administration builds up the church organizations' ability to respond to the changing environment. Bloede recommends Systems Theory for church administration among the major organizational theories: traditional, charismatic, classical, human relations, and systemic.[42] The Systems Theory stresses the importance of the organization environment, the needs of the organization to be aware of changes taking place in that environment, and the organization to be prepared to adapt itself to changes. Lindgren and Shawchuck state, "Systems theory was developed as an attempt on the part of organizations to cope with rapidly changing environmental conditions;"[43] and "Systems theory is a more satisfactory approach to organizational effectiveness in the

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[40] Oh, "Mokhoijaeu Ledershipkwa Jikmumanjoke Kwanhan Siljungjuk Younkoo" (An Empirical Study on Leadership and Job Satisfaction of Pastors), 17. Consideration leadership means that leaders have concerns for people in their organizations. Thus, if a leader has high consideration leadership, people are the most important element to the leader.

[41] Oh, "Mokhoijaeu Ledershipkwa Jikmumanjoke Kwanhan Siljungjuk Younkoo" (An Empirical Study on Leadership and Job Satisfaction of Pastors), 17. Initiating structure leadership means that leaders have concerns for work and structure. Thus, if a leader has high initiating structure leadership, work and structure are the most important element to the leader.

[42] Bloede, 69.

[43] Lindgren and Shawchuck, *Management for Your Church*, 24.

midst of rapid and radical environmental change."[44] These explain that Systems Theory is helpful in assisting the church organization to respond to the changing environment. The components of an organizational system are input system, transforming system, output system, environment, boundary, and feedback loop.[45] When the churches use Systems Theory in church administration, church organizations will more effectively respond to their changing environment. For effective church administration, Bloede suggests several essential characteristics: "shared sense of vision and purpose," "mutual consideration and respect between clergy and laity," "participatory decision making," "clear communication," and "awareness of its environment."[46]

Fourth, church administration organizes the church into a good organization. Adams says, "Organizing is the process of defining and grouping the activities of an enterprise, establishing the responsibilities and relationships of the persons involved, in order to accomplish the ends of the group....Good organization opens the way for healthy relations between the members, and for a proper subordination of all the members and their groups to the Head of the body, Jesus Christ."[47] One of the functions of church administration is to build up the relationship among the church members and to enable the organization to follow Jesus Christ. Church administrators need to provide some order to overcome confusion. Order can reduce unnecessary conflicts. Good organization produces efficiency. In church organization, church administration (CA)

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[44] Lindgren and Shawchuck, *Management for Your Church*, 25.

[45] Lindgren and Shawchuck, *Management for Your Church*, 34.

[46] Bloede, 84.

[47] Adams, 43.

can avoid duplication of effort. An effective CA considers how the church members participate in church ministry effectively.

In conclusion, in this study, I insist that church administration must clarify and pursue the goal of the church organization, support the pastors' leadership, build up the churches' ability to respond to a changing environment, and create good church organizations. The purpose of organizational development is matched to the function of church administration. To clarify and pursue the goal of the church, the church can use the symbolic frame of OD. To support the pastors' leadership, the church can use the structural frame, the human resource frame, and the political frame of OD. To build up the churches' ability to respond to the changing environment, the church can use all four frames. To organize good church organizations, the church can use the structural frame. To attain effective church administration, the church can use the organization development theory.

Conclusion

In this chapter, I explored the basic concept of an organization in business administration, the understanding about the church as an organization in the Bible, a local church organization in the KMC, ST for the church organization, and the importance of church administration for the church organization development. The purpose of this study was to argue that the church is an organization and the church should be administrated to survive in changing situations.

Through this study, I found several things: the church is an organization, so we can use ODT for her; a local church of the KMC posses elements as an organization with

her uniqueness; we should consider organization and leadership styles of the church to find proper methods of ODT; ST will be helpful because ST focuses on the system functioning in a changing environment, helps the local church to identify problems clearly, and uses all resources of the whole church organization; the church should be administrated by pastors as administrators because they will more aptly apply ODT for the church development. The results of the study in this chapter will support the church theoretically to use ODT for themselves.

CHAPTER 3

THE CONCEPT OF THE ORGANIZATION DEVELOPMENT(OD) AND

CHURCH ORGANIZATION DEVELOPMENT(COD)

This chapter will explore several things: the definitions, objectives, and

processes of OD, the structural, human resource, political, and symbolic frames for OD,

using organization development theory (ODT) in the church, considering the church's

situation in its environment and church organization development (COD), the leadership

of pastors for COD, and the culture and climate of the organization and COD.

The Definitions, Objectives, and Processes of OD

The Definition of Organization Development (OD)

All organizations confront situations that will change them. The causes for the

changes originate either from inside or outside. Scholars offer various definitions of OD.

Of those I will present several here that have particular relevance for this project.

Arnold and Feldman insist, "OD is a common strategy to organizational change

that can be used to examine and identify the source of organizational problems and to

develop and apply action plans for their answer."[1] Kreitner suggests, "OD is planned

change programs intended to help people and organizations function more effectively."[2]

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[1] Arnold and Feldman, 519.

[2] Robert Kreitner, *Management*, 5th ed. (Boston: Houghton Mifflin, 1992), 495.

Warner Burke explains, "OD is a process of fundamental change in an organization's culture. By fundamental change, as opposed to fixing a problem or improving a procedure, I meant that some significant aspect of the organization's culture will never be the same."[3]

With these definitions of OD, I define OD as a process to empower organizations to respond to the need for changes necessary for the better future of the organization. The process includes problem recognition within the organization, entry of the OD developer, diagnosis of the problem in the organization, feedback to let the organization members know the results of the diagnosis, action planning for the OD, intervention with many skills, and evaluation for the feedback and next step for the OD.

The Objectives of OD

OD programs vary because of unique situations of the individual organizations. However, Kreitner insists that there are seven common objectives to OD programs:

> First, to extend the intelligence of organizational objectives and to support individuals with goals of organizations, secondly, to build up interpersonal trust, communication, and cooperation, thirdly, to promote a problem-solving approach to organization problems, fourthly, to develop a satisfying work experience proficient to build passion, fifthly, to add formal authority with power, based on personal knowledge and skill, sixthly, to increase personal responsibility for planning and applying, and lastly, to cheer personal motivation.[4]

I think these purposes of the OD will be helpful to develop church organization. When the church applies the principles and skills of OD, the church can focus on

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[3] W. Warner Burke, *Organization Development: A Normative View* (Reading, Mass.: Addison-Wesley, 1987), 9.

[4] Kreitner, 497.

developing personal motivation of church members with their knowledge and skills to serve the church ministry, developing inter-relationship among people, groups, and within the whole organization, and developing conflict management in the church as an effective approach to problem-solving.

Phases in the OD Process

OD has a series of phases for dealing with problems. These are problem recognition, entry, diagnosis, feedback, action planning, intervention, and evaluation.[5]

Problem Recognition. Before the OD process begins, people need to know that problems which require change exist in their organization. When the members of an organization agree that problems exist that call for change, the OD process begins. In local churches, the senior pastors and lay leaders need to convince members that their churches have some problems that are hindering their organization development and their churches should solve the problems. If they sympathize with the necessity for OD, the pastors have to try to evoke all church members' sympathy for the OD through sermons, seminars, and meetings. The members of the organizations choose external or internal OD developers to manage the OD process in their situations.[6] In Korean Church culture, most churches are reluctant to disclose their churches' problems to others officially.

Thus, they may prefer to choose pastors or elders in their churches as OD developers. In the KMC, superintendents of each district may become OD developers because they have some authority to manage each local church in their districts.

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[5] Arnold and Feldman, 524.

[6] Arnold and Feldman, 523.

However, if they become OD developers, they should have the ability to manage the OD process. If senior pastors of each church learn skills for roles of OD developers, they can be OD developers at the same time their churches confront demands for organizational changes.

Entry. There are three steps to the entry phase: contact, exploration, and contracting.[7] If the organization decides to use an OD developer, the OD developer will contact people of the organizations initially to demonstrate the possibility of the OD process. The contacts may be initiated either by the organization or by the developer. Through meetings between OD developer and the organization's members, they assess each other. The developers will attempt to discover how many possibilities exist for the OD process and they will explore the climate of the organization. The willingness of the organization's members to undertake fundamental change affects the likelihood of success of OD. Therefore, the OD developer must determine the willingness of the people of the organization.

In these phases, the OD developer and organization make a contract for the OD process.[8] Through the terms of the contract, people know ahead of time the plans of the OD developer such as time schedules for the each step, and resources for the OD process. The OD developers demand cooperation and commitment of people.

Diagnosis. Organization developers design diagnostic strategies such as review

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[7] Arnold and Feldman, 524-25.

[8] Arnold and Feldman, 525

of records, interviews, survey questionnaires, and direct observation.[9] Each diagnostic

strategy has both advantages and problems,[10] so the organization developers should

choose them with specific situations in mind of each organization and its unique

organizational problems. For example, if a church has financial problems, the

organization developer should rely on getting information from supplementary data about

the financial department of the church.

After having gathered information and data through these collection methods, the

organization developer should interpret the information and data by comparison with past

results. The past results serve as an important resource to evaluate current information

and data; therefore organization developers must have access to the past results. For

example, an organization developer has obtained average attendance ratio of church

members for the current year from supplementary data. However, the developer also

needs that data covering past years in order to compare and interpret current data.

Therefore, the developer should request the past records of the church.

Feedback. In this phase, organization developers report back results from their

review of the data collected during analysis. Organization developers and some key

members of the organizations have feedback meetings. Organization developers just

provide an objective description of the data. Most Korean senior pastors may want to see

the data before all church members know about that. Thus, the feedback meetings will

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[9] Arnold and Feldman, 527. See also Table 18-1: A Comparison of Different
Methods of Data Collection, 527, and Figure 18-3: Sample OD data Collection
Questionnaire, 529.

[10] Arnold and Feldman, 527.

provide that opportunity to see the data. After that meeting, the data are made available to the organization's members.

Through this phase, the organization developer makes sure that the members of the organization accept precise pictures of the current condition of the organization and its problems; the organization developer creates passion among the members of the organization for undertaking changes designed to solve the problems identified.[11]

Action Planning. To deal with identified problems, the organization developers and the organization's members begin to take action. During this phase, the organization developer guides the organization as members explore available solutions for the problems. The organization developer does not suggest any detailed solutions yet.[12] Within the KMC context, most church members expect their pastors to solve the problems. However, if the pastor solves the problems, whenever problems occur again, the church members must rely on their pastor. If the pastor becomes the organization developer, the church members may become dependent on the pastor to suggest solutions to develop their churches. This is not a healthy climate for an organization. Therefore, effective organization developers help church members discover their own ability to find solutions for their problems.

Intervention. Intervention in OD is a methodical attempt to correct an organizational deficiency through diagnosis. There are six popular interventions designed to increase effectiveness at three different organizational targets:[13] Skill

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[11] Arnold and Feldman, 530.

[12] Arnold and Feldman, 532.

[13] Kreitner, 501-06.

Development provides detailed skills for their jobs; Life and Career Planning gets individuals to define their personal goals for growth; Role Analysis is the systematic explanation of mutually supporting tasks and job behaviour to give workers clear guidelines for their roles; Team Building develops work group maturity and usefulness; Survey Feedback lets people know where they stand in relation to others on significant organizational issues so that affirmative problem solving can take place; Grid OD is a long-term intervention for several years.

Evaluation and Follow-up. Effective OD programs need to evaluate and maintain positive changes.[14] The evaluation phase examines the changes undertaken to determine their impact on the functioning and effectiveness of the organization. The evaluation provides both the organization developers and the organization with data that can be used for planning the next action. Some church organizations do spend some money and time on evaluating the changes that have been made. Such expenses are certainly not a waste of time or money because without such an objective evaluation, it is impossible to continue to make the improvements that are needed. Unfortunately, however, pastors in most Korean churches do not spend time or money to evaluate their events and ministries. There are many reasons for their refusal--reasons such as lack of time and money, the pressure of preparing for the next event, the desire to avoid responsibility for bad results, and a lack of energy which is frequently exhausted by current responsibilities. However, the results of evaluations about all events provide

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[14] Kreitner, 506.

important materials for making the next plan. Therefore, the organization developer should make it a key goal to evaluate the OD process with the church members.

Approaches to Dealing with Resistance to Change

OD is a program of planned change, which provides people and organizations with solutions to problems and help in implementing changes. In the OD process, people may become confused about their duties and organizations may feel they are losing control of their members. Therefore, it is important to maintain clarity, predictability, and rationality throughout the process. When organization developers try to implement the OD process, they should be prepared for much resistance. To manage this resistance to change, Kreitner suggests that organization developers can use the following approaches:

> First, if information is lacking or gathered and analyzed incorrectly, there should be more education and more communication. Once persuaded, people will often help with the achievement of the change. Second, if the organization developers do not have all the information needed to design the change, or others have significant power of resistance, there should be more participation and involvement from the members of the group. The organization developers can request participation and involvement of the members because they made contracts to promise support of the organization developers' work. Once group members become the participants in change process, they will be more committed to change and the providers of important information for the change that is needed. Third, when people are resistant to change in order to correct problems, facilitation and support are needed to modify problems. Fourth, if someone or some groups lose out in the changing processes, or groups exercise significant amount of power in resistance, there should be more efforts for negotiation and agreement. Often it is the best way to avoid major resistance. Fifth, if strategies wouldn't work or are too expensive, organization developers should try to use other strategies. Sixth, if speed is essential, and the change initiators can exercise significant power, OD process will be fast.[15]

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[15] Kreitner, 496.

These approaches give us important clues to keeping the OD process on track. OD is in effect a continuous process of education and communication. As the process encounters resistance and conflict, organization developers and church leaders should use those occasions to educate the organization's members and communicate with them. The church organization has many meetings and worship services each week, so leaders will have many occasions to educate and communicate. Through communication, they will find opportunities for negotiation, agreement, facilitation, and support.

Church members generally like to express their opinions freely because the KMC is an accepting democratic climate of the Korean society. Sometimes, too many opinions of the church members may seem to bring confusion to ministry. However, if the churches want to develop their organization, it is important that church members have many chances to express their opinions and to participate in the OD process. As they participate in the process, they will learn to understand the purpose and support the process.

The ODT of Structural, Human Resource, Political, and Symbolic Frame

This study will explain the four frames which are structural, human resource, political, and symbolic, and point out their value to analyze and develop church organizations.

The Structural Frame

The structural frame is a perspective of OD emphasizing formal roles and

managing by rules, policies and hierarchies. Bolman and Deal suggest six assumptions of the structural frame[16] Through studying structure, we can diagnose a desired pattern of activities, expectations, and exchanges among church staff, church members, and people in communities.[17] In the structural frame, many organizational problems arise because the organizations do not have suitable structures. Most KMC churches have a tendency to preserve old structures. However during the last fifty years, Korean society has changed from an agricultural to an industrial society. People's thinking and life styles have become westernized. People give higher priority to individual rights than to attaining goals of an organization. Therefore, they think the structure of the church is too hierarchical and not flexible enough to respond to rapid changes.

Recently, some KMC churches began to develop their own unique structures although still remaining members of the KMC. Without permission from the KMC, they changed elements of their structure to fit their situations. The results were very positive. Restructuring is a way to develop the organization because changes in the organization and its environment require some forms of structural adaptation[18] which is easier than changing human personality.[19] For example, L church developed her structure to become more effective. Actually, the structure of a local church in the KMC is simple. Traditionally there are six departments and mission groups by genders. However, the

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[16] See Assumptions of the Structural Perspective in Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership*, 2nd ed. (San Francisco: Jossey-Bass, 1997), 40.

[17] Bolman and Deal, *Reframing Organizations*, 2nd ed., 38.

[18] Bolman and Deal, *Reframing Organizations*, 2nd ed., 80.

[19] Bolman and Deal, *Reframing Organizations*, 2nd ed., 97.

senior pastor of this church has chosen to pursue church growth ministry, so the church has created new departments and mission groups. It was a kind of restructuring work. The six departments of the church have been divided into more than twenty. Through these departments, many church members have been able to serve as lay leaders. New mission groups have been formed and many church members have chosen to join them. Classified according to similar ages, the church now has many small active groups. This church has developed its own unique structure while considering the goals of the church and the demands of its members. Although it is not perfect, the church has made an effort to form a proper structure for church growth.

The Human Resource Frame

The most important element in the church is its human resources because it is the people who follow Jesus Christ in faith for the Kingdom of God. If there are no people, there is no church. Therefore, a primary concern of the church should be about people. The OD perspective to emphasize individuals is the human resource frame. Bolmann and Deal introduce four assumptions in the human resource frame.[20] These assumptions let organization developers know that their focus should be on the relationship between the individual and the organization. When they are a good fit, each can benefit from the other.

To develop human resources, we should "Develop a long term human recource

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[20] See Assumptions in the Human Resource Frame in Bolman and Deal, *Reframing Organizations*, 2nd ed., 102-03.

philosophy....Invest in people....Empower employees and redesign their work."[21] The

main resource of the church is the human resource. If the church is to become an

effective organization capable of responding to a changing social situation and able to

survive within the society, she will have to develop human resources and adapt her

philosophy about church members. Many church members want opportunities to

volunteer in churches and other organizations because they need to engage in work that is

meaningful and satisfying. However, leaders too often ignore them and instead compel

them to obey church leaders.

Many successful organizations have invested in their human resources because

they value highly motivated and skilled people. The church must also invest in people

who will then devote their lives to the church. For example, C church in Seoul educates

people as hospice missionaries. One of the elders who has served dying people now

shares his professional skills with church members by teaching them to be hospice

missionaries. Many have joined that mission which has now become one of the major

ministries of the church.

B church in Seoul receives "Jaenungeunsa Cards" (talents cards) at the end of

every end month from all church members. The senior pastor understands that the church

needs human energy to reach her goals. Whenever, the church plans an event ministry,

the leaders give the members the opportunity to use their talents. Also, Y church in Seoul

has a concern to train lay missionaries. In the youth group meetings, teachers and pastors

educate the young on the importance of mission. When some expressed an interest in

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[21] See Table 7. 1. Basic Human Resource Strategies in Bolman and Deal, *Reframing Organizations*, 2nd ed., 123.

having a mission experience, the church supported them in a visit to other countries for a few weeks. When they become adults, if they want to serve as lay missionaries for several months, the church supports them. The church expects many to become lay missionaries and believes that the investment to nurture future missionaries is meaningful.

The church also gives authority to individuals and designs their work so they can use that authority. The individuals work eagerly with this new responsibility. Most churches have many small groups and departments. Giving lay leaders the authority to manage these groups and departments without interference motivates them to do well. To create these conditions, the church needs to redesign its work.

The Political Frame

The political frame is a perspective of OD emphasizing the interest groups that compete for power and insufficient resources such as budget, facilities, and volunteers. When resources for an organization are insufficient, it is inevitable that conflicts will arise among groups. Bloman and Deal suggest five propositions of the political frame:

> 1. Organizations are *coalitions* of varied individuals and interest groups.
> 2. There are *enduring differences* among coalition members in values, beliefs, information, interests, and perceptions of reality. 3. Most important decisions involve the allocation of *scarce resources*-who get what. 4. Scarce resources and enduring differences give *conflict* a central role in organizational dynamics and make power the most important resource. 5. Goals and decisions emerge from *bargaining, negotiation,* and *jockeying for position* different stake holders. [22]

In these propositions, we find the role of the polity in organizations. Polity involves the allocation of scarce resources in organizations through the processes of

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[22] Bolman and Deal, *Reframing Organizations* 2nd ed., 163

bargaining, negotiation, and jockeying for position. Most Korean Christians have a

negative view of polity and politicians because they dislike the polity and politicians that

are active in governments. However, the church also needs political skills and leaders to

allocate scarce resources in the church.

In most KMC churches, many conflicts arise over the budget plan, event

schedules, recruitments of volunteers for each department, and the distribution of power

between pastor and elders. The pastors often feel threatened in these conflicts. Most

KMC pastors have no idea how to solve the political conflicts between the groups.

Instead they attempt to hide conflicts or try to resolve such conflicts by using their

authority or instinct. However, these methods do not result in permanent solutions. They

are no more than temporary or alternative solutions to conflict management. Most KMC

pastors do negotiate, bargain, persuade, and compromise, with their elders and church

leaders when conflicts present themselves. However, they do it only to reduce quickly

the tension between the conflict groups. They don't even want to acknowledge that they

use these techniques because they believe those methods are only for secular

organizations. Pastors worry that people will be critical if secular tools are used by the

church.

However, from the perspective of the political frame, it is normal to see people

bargain, compromise, persuade, and negotiate. "Organizational change and effectiveness

depends on managers's political skills. Constructive politicians recognize and understand

political realities."[23] ODT suggests skills of the leader as politician: "agenda setting....

mapping the political ground....networking and building associations....and bargaining

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[23] Bolman and Deal, *Reframing Organizations*, 2nd ed., 193.

and negotiating...."[24] When church leaders recognize and understand political realities in

the church organization and study to learn political skills, they will enable the church to

develop political ability because they will recognize the possibility for collaboration and

their own values and ethical principles.[25] The church will be able to allocate scarce

resources among the church groups without serious conflicts.

The Symbolic Frame

The Symbolic Frame of OD conveys the message of organization development

by drawing on familiar myths,[26] metaphors, the funny sides, plays, stories and fairy

tales,[27] rituals,[28] and ceremonies. The messages draw on the symbols of the unique

culture of the people to communicate the meaning of the events or activities of the

organization. Organization developers understand that in their unique church culture

members already experience many symbols in their worship services, baptism,

communion service, Bible studies, welcome parties for new-comers, and mission events.

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[24] Bolman and Deal, *Reframing Organizations*, 2nd ed., 179.

[25] Bolman and Deal, *Reframing Organizations*, 2nd ed., 193.

[26] Bolman and Deal, *Reframing Organizations*, 2nd ed., 220-21. Myths are not real stories or facts. The function is for unification of the organization members. Through the myths, people find the meaning of their organization, feel security, and express their hopes and desires.

[27] Bolman and Deal, *Reframing Organizations*, 2nd ed., 221-22. Stories and fairy tales give people peace, encouragement, knowledge, wisdom of life, and hope and direction for the future.

[28] Bolman and Deal, *Reframing Organizations*, 2nd ed., 222-23. Rituals give people order and meaning in daily life. Through rituals, the organizations build unity.

Thus, symbols are already familiar to pastors and church members, and can be used to convey the purposes of organization development.

Bolman and Deal introduce some assumptions for studying the symbolic frame as it relates to the nature of organizations and human behaviour:

> What is most important about any event is not what happened but what it means....events have multiple meaning because people interpret experience different....Most life is ambiguous....In the face of uncertainty and ambiguity, people create symbols to resolve confusion.... Many events and processes are more important for what is expressed than what is produced. They form a cultural tapestry of secular myths, rituals, ceremonies, and stories that help people find meaning, purpose, and passion.[29]

As these assumptions make clear, symbols pursue not facts but meaning, so the symbolic frame supports the church to have clear goals and certain skills. The church organization also relies on symbols.

The church pursues meaning more than facts. When we talk about the main functions of the church, there are four: mission, education, serving, and fellowship. Most events of the church are for attaining one of those functions. However, there is no clear standard to evaluate them. We simply examine how the church's ministry fulfils the meaning of the events. When church members participate in events, they look for meaning which the church makes clear through the symbols. For example, if a major project fails, members may be disappointed and no longer trust their leaders. In that situation, if the leaders lead the members to find the meaning of the situation with special worship service, banquet, and seminars in a symbolic frame perspective, the leaders will cheer them up, let them share their minds, and present them a new picture for future of

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[29] Bolman and Deal, *Reframing Organizations*, 2nd ed., 216-17.

the church. Most pastors of the KMC have understood that they should focus on preaching and teaching the Bible for their ministries because the KMC is influenced by a Protestant tradition. However, if they try to develop the church through the symbolic frame, it will motivate the church members to cooperate.

Considering the Church's Situation in its Environment and COD

Nowadays, people are accustomed to new things: new life styles, new techniques, new social systems. These conditions affect the church organizations as well. Many church members expect new things: new worship style, new sermon style, new church structure, and new Bible study etc. If the church does not want to close, the church should develop the ways to respond to the needs of people because people may not stay in the church which does not accept changes of situations in societies. Thus, people need to consider their church's situation in its environment for COD because the church's situation in its environment has recently changed rapidly; environment is a factor establishing church culture; ODT considers the organization's environment as an important factor.

The environment of an organization is classified as external and internal. The external environment is consisted of the social and cultural environment, economic environment, political and legal environment, and technological environment. The internal environment consists of organizational culture and climate. In this section, I will argue these reasons for considering church's situation in its environment.

The Church's Situation in its Environment Is Rapidly Changing

Vaill argues that people live in "permanent white water," which means the complex, turbulent, rapid changing environment.[30] This environment has become a crucial factor of the crisis of the church. Ammerman reports that recently the European American churches are experiencing changes in their environment: most churches are declining, some churches have sold their buildings to new groups and moved to new locations, and some churches adopt new things to overcome the crisis of the decline.[31] Although, Korean churches grew fast, they also confront rapid changes. Their ministry situations are not supportive. The rapid growth of the church already has stopped.[32] The leaders of the churches feel the demand to change and desire church organization Development (COD) because they want to survive in a changing and competitive environment.

Environment is a Factor to Establish Church Culture

Environment is a factor to influence church culture. It is important for COD to consider the church's situation. We can divide the church environments into internal and external. Social, cultural, economic, political, legal, and technological environments are external. Although the church is a non-profit and religious organization, the external

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[30] Peter B. Vaill, *Learning as a Way of Being: Strategies for Survival in a World of Permanent White Water* (San Francisco: Jossey-Bass,1996), 4.

[31] Nancy Tatom Ammerman, *Congregation and Community* (New Brunswick, N. J.: Rutgers Univ. Press, 1997), 43-44.

[32] Seju Kang, "Let's Think about Today's Churches," *Kookmin Daily*, 31 March 1994(newspaper online); accessed 27 Feb. 2004; available from http://desk.kmib.co.kr/cgi-bin/txtview?f=19940331200011801.txt.

environments of the church organization affect her. The church has her unique culture and climate reflected in the internal environments of the organization.

These environments are sources of information about the organization. Thus, if we do not know the environments of an organization, it may be hard to know the organization. When people make a decision, they are influenced by the culture of the organization.[33] The culture of the organization encourages the production of unique outcomes.[34] In this context, a different environment makes a different culture. For example, although Methodist churches in America delivered Christianity to Korea, the KMC developed a different church culture such as worship styles, church structure, and societal creed that was more reflective of Korean society than America culture.

The environment is the central factor in the strategy-making process of organization.[35] If a pastor ignores the fact that each church has its unique culture based on its specific environment, the pastor will not develop the right strategy for ministry. For example, one pastor of the KMC moved to the US to minister at a Korean immigrant congregation in Bakersfield, California. He was a successful minister in Korea. Many people recognized his leadership in ministry, because at one time his congregation grew from fifty to two hundred people within three years. He was confident that he could succeed in ministry in the US as well. He failed to consider the environment of the immigrant church and its members and disregarded the fact that the church had its unique

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[33] Henry Mintzberg, Bruce Ahlstrand, and Joseph Lampel, *Strategy Safari: A Guided Tour through the Wilds of Strategic Management* (New York:Free Press, 1998), 269.

[34] Mintzberg, et al., 279.

[35] Mintzberg, et al., 288.

culture formed on the soil of America. He failed in the Bakersfield ministry. He insisted on a traditional Korean leadership style at an immigrant Korean church. He demanded many things from the church members. His leadership style was not to serve the church members but to control them by his positional authority. Although his leadership style was attractive in Korea, the church in Bakersfield did not follow his leadership because they preferred a servant style leadership.

In Korean immigrant society, people prefer a servant style leadership because many immigrant people expect that their pastor will help them overcome their difficulties and serve them like a gentleman. Many Korean pastors in America serve their church members by helping them in the settlement of their immigrant people. The environment of the US has influenced Koreans to prefer a servant style of leadership. After three months of his ministry, the pastor of the Bakersfield church left. If he had understood the environment and the culture of the church, his ministry may have successfully continued. As a factor to establish church culture, the environment should be considered by church leaders to make an effective COD.

ODT Considers the Organization's Environment as an Important Factor

ODT considers the organization's environment as an important factor because changing internal and external environments of organizations will provide the organizations with causes to develop them. The goal of ODT is to build up the organizations' ability to respond to the changing environment. Thus, analyzing environments of the church is essential for a better application of ODT in the church.

Especially, the church has unique environmental factors sustaining its organization such as beliefs, volunteer members, and status as a non-profit organization. Although they do not have sufficient money, churches can use their human resources and can give their church members spiritual rewards.[36] Most people want to volunteer for valuable missions. Thus, if the church motivates the people, they will offer it their time, money, and talents.

The Leadership of Pastors for COD

Most Korean pastors feel their church organizations should be developed to respond to the changing situations and have more effective church organizations. There are many small churches in Korea. Over forty percent of the Korean Methodist churches in Korea and over sixty percent of Korean Methodist churches in America receive financial support from other Christian congregations.[37] However, the support is not sufficient for the churches and the pastors to survive. Therefore, most small church pastors want to grow their church membership. When their church memberships grow, the churches become financially independent. However, they know that in practice it is hard to grow their churches. They know well that if their churches do not become relevant to their congregations, the churches will die in the near future.

Who does the work to develop effective church organizations? In rapidly changing situations, people expect their pastors to become ideal leaders. The leaders

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[36] Ammerman, 326.

[37] This data is based on "The 2001 Mission Department Report of the Korean Methodist Church."

need professional knowledge to solve problems and benevolence to take care of their church members well. In this situation, the leadership of pastors becomes more important for developing church organizations. I think that there are three leadership functions to be filled by the pastor for COD. The pastor should become the leader as a guardian for the shared vision,[38] an effective administrator, and a spiritual leader.

The Pastor as a Guardian

The pastor should become the leader as a guardian in the shared vision of COD. Vision is "[a dream] dreamed in the hearts of God's servants by the Spirit."[39] God gives the people of God dreams. God is always pulling the people of God into the future with a call for an order far different from the current state of things. Bishop Rueben P. Job states,

> Vision is a gift from God. It is the reward of disciplined, faithful, and patient listening to God. Vision allows us to see beyond the vision, beyond the barriers and obstacles to our mission....Vision allows us to see signs of the kingdom, now in our midst. Vision gives us focus, energy, the willingness to risk. It is our vision that draws us forward.[40]

Like Job's definition of vision, if we try to do ongoing visioning, this work becomes the means for renewal that is church organizational development. To develop church organizations, the church accept risks. It is the vision that gives the church focus, energy, and the willingness to risk.

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[38] Shawchuck and Heuser, *Leading the Congregation*, 139.

[39] Shawchock and Heuser, *Leading the Congregation*, 69.

[40] Quoted in Weems, *Church Leadership*, 39-40.

"Visioning is the imagination that gives inspiration and direction."[41] To develop church organizations, churches need inspiration and direction. If the churches have vision, churches will develop their organizations effectively to respond to changing situations and to accomplish the churches' vision. Through vision, congregations know who they are; what their limitations are; and what they should do for the future.[42] Thus, churches can begin to develop church organizations by cultivating a vision.

It is necessary that the leader possesses God's vision. However, the vision is not for the leader, but for the whole congregation because God wants to attain his/her vision through his/ her people.[43] Thus, the leader should share the vision with church members. Shawchuck and Heuser suggest a visionary church.[44] In visionary churches, the vision becomes a concrete reality and the leaders and members of the churches see their dreams become reality.[45] The visionary congregations deal with their vision to become reality. If churches have a shared vision and the pastors are the guardians of their shared vision, their vision will become reality and the churches will become visionary. For example, H church is a good model of sharing the vision. The church is one of the biggest churches in the Korean Methodist Church. The vision of the church is evangelism through missions. The church has a goal for missions: the church will spend 50% of its annual budget to support small churches and missionaries. Since church members were satisfied

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[41] Weems, *Church Leadership*, 41.

[42] Shawchock and Heuser, *Leading the Congregation*, 70.

[43] Shawchock and Heuser, *Leading the Congregation*, 139.

[44] Shawchock and Heuser, *Leading the Congregation*, 141-42.

[45] Shawchock and Heuser, *Leading the Congregation*, 143.

with this vision for missions, they have donated more money than the expected budget. The church membership has grown to over four thousand people in a relatively short amount of time. Although church buildings were built to accommodate the increasing church membership, it was not without conflict among the church members. However, the church did not lose its membership. Rather, the church membership and the church budget has increased rapidly. The senior pastor has had a concern for the church to share this vision and put it into practice. As a guardian for the shared vision, he has shown good leadership in encouraging the church members' participation in missions. The senior pastor has communicated with the church members about their vision for mission. When the congregations needed more time to embrace the vision, the pastor did not hurry to attain the goals of their vision.

The Pastor as an Administrator

To change ineffective aspects of the congregations quickly, pastor should become the administrator of an effective COD. Bloede insists,

> This suggests that pastors of congregations must see administration as ministry.... Administration is a way of getting things done, a way of making things happen, a way of moving from point A to point B. Administration is a way of clarifying the goals of the organization it serves and then moving toward their realization.[46]

In changing situations, pastors should administrate the churches well because the churches can become more effective organizations through church administration. Church administration clarifies and pursues the goal of the church, support the open minded pastor's leadership, and builds up the churches' ability to respond to a changing

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[46] Bloede, 67.

environment. The purpose of the church organizational development is to shape an effective church organization to survive in changing situations. Thus, the pastor should become an administrator to make the church organization effective.

Lindgren and Shawchuck suggest three main tasks of the pastors as church administrators: "to clarify the specific purpose and mission of the church; to involve persons in ways that will facilitate mission and promote personal growth; to consider the social impacts and responsibilities of church action."[47] The tasks of the pastor show that the pastors should become administrators for developing the church organization. For church organizational development, churches need the purpose and the mission of the organization, so the pastors as administrators have to clarify the specific purpose and mission of the church. Church organizational development needs to develop church members on personal levels, so pastors as administrators should involve individuals in ways that will facilitate missions and promote personal growth. Church organizational development needs to consider the role of the church in society, so pastors as administrators should consider the social impacts and responsibilities of church action.

Bloede suggests some characteristics of effective church administration: "shared sense of vision and purpose, mutual consideration and respect between clergy and laity, participatory decision making, clear communication, and awareness of its environment."[48] Organization is composed of not one person but of many people, so church pastors have to share the church's vision and purpose. The pastor and the congregation must be considerate of each other, and communicate with each other to

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[47] Lindgren and Shawchuck, *Management for Your Church*, 140.

[48] Bloede, 84.

solve problems. This is particularly true of the churches that are based on volunteers, so

when the church members participate in the decision-making process and working

process, their participation will be growing.

In ODT, organizations need organization developers. In business organization,

they are professional change agents in the organization or hired consultants from the

outside. Their major role is for intervention. Intervention means planned interference to

help others.[49] In local church situations, pastors can be OD developers. If the pastors

become effective administrators, the pastors can take the role as OD developers. They

should have ability to survey, educate, counsel, or manage. They should have

information of the organization and understand the organization's behaviours. The

pastors should have sound values, attitudes, and skills to respond to changing situations.[50]

To develop church organization, the pastor can do intervention programs.[51] If the pastors

think like administrators, they will adopt new ways to develop church organizations.

The Pastor as a Spiritual Leader

The pastor should become a spiritual leader in the church for COD. One of the

differences of the church organization with secular organizations is spirituality.

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[49] Hakjong Lee, *Chojik Hangdongron* (Organization Behavior Theory) (Seoul: Sekyung Press, 1987), 474.

[50] Lee, 476.

[51] Lee lists: Diagnostic Activities, Team Building Activities, Inter-group Activities, Survey Feedback Activities, Education and Training Activities, Techno-structural Activities, Process Consultation Activities, Grid Organization Development Activities, Third-Part Peacemaking Activities, Coaching and Counselling Activities, and Life and Career Planning Activities (477-79).

Shawchuck and Heuser define spirituality as "The means by which we develop an awareness of the Spirit of God in us and the processes by which we keep that awareness alive and vital, to the end that we become formed in the Spirit of Christ."[52] Although the pastor has management ability to develop church organization, if the pastor does not have spiritual power, the church will not develop well because spirituality is the primary factor in which churches differ from secular organizations and the means through which the churches keep the spirit of Christ and God. If the church leader does not have deep spirituality, the leader cannot lead the church members in right ways and the congregation members will not follow the pastor because the church members do not receive spiritual reward from their pastor.

Spirituality is very important for the pastor's ministry because pastors are spiritual leaders and their ministries are for God and people. Thus, Jesus Christ took care of his own spirituality. If pastors do not have deep spirituality, their ministry will fail because the congregations will not consider the pastors as their spiritual leaders. Rick Warren says; "Never confuse methods with the message. The message must never change, but the methods must change with each new generation."[53] Using the organizational development theory in church organization involves a change of methods. However, sometimes people confuse methods with the message. If the pastors keep their spirituality well, they can guard against creating the confusion between methods and message when using the organizational development for the church. Therefore, the

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[52] Shawchuck and Heuser, *Leading the Congregation*, 39.

[53] Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995), 61.

pastors should become strong spiritual leaders.

In system theory for developing the church organization, spirituality is one factor of transforming system with mission, organization design, and intra/ interpersonal relationship.[54] Churches should consider spirituality as an important factor for developing the church organization. If the pastors take care of their spirituality and the church members' spirituality, the church will be effective. Shawchuck and Heuser say,

> So far we have said that in order for a congregation to move through wishing or dreaming into vision, the leaders must (1) lead the church members into a deeper spirituality, more vital spirituality, (2) teach the church members to listen for God's call, (3) support God's hem to sustain the interior silence out of which God speaks, (4) develop discernment within the hearts of the people, and finally (5) help persons see how their individual visions fit together with the corporate vision.[55]

As they suggest, the pastors as spiritual leaders should lead, teach, support, develop, and help the church members within their spiritual power. Then, the pastors can develop church organization.

In this section, I suggested that the pastors have to become leaders as guardians of a shared vision, effective administrators, and spiritual leaders for developing church organization. As guardians of a shared vision, the pastors' leadership is used for winning the church members' minds and desire to support church organizational development. As effective administrators, the pastors' leadership is used to respond to changing situations and to make the goals of the organizations for church organizational development clear. As spiritual leaders, the pastors' leadership is used to preserve the special focus of the church organization in a secular society for church organizational development. To

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[54] Shawchuck and Heuser, *Managing the Congregation*, 122.

[55] Shawchock and Heuser, *Leading the Congregation*, 145.

become good leaders, pastors should share ministry with church members, keep an

administrative mind, and become spiritual leaders through prayer, reading the Bible,

meditation, and reflecting upon their life.

The Culture and Climate of the Organization and COD

In human society, most organizations have their own culture. Even a small

organization creates its unique culture when adopting its own environment. The Church

as a type of organization also has its unique culture.[56] Every organization values its

culture as an important asset and is eager to preserve and enhance it.[57] In this section, I

will study what culture is, why culture is important for organization development, and

what is a supportive climate of the church organization.

What is Culture?

Definition. Webster defines culture as "the integrated pattern of human

behavior that includes thought, speech, action, and artifacts."[58] Schein defines the culture

of a group as "a pattern of shared basic assumptions that the group learned as it solved its

problems of external adaptation and internal integration that has worked well enough to

be considered valid, and therefore, to be taught to new members as the correct way to

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[56] Weems, *Church Leadership*, 99.

[57] Edgar H. Schein, *Organizational Culture and Leadership*, 2nd ed. (San Francisco: Jossey-Bass, 1992), 48.

[58] Weems, *Church Leadership*, 99.

perceive, think, and feel in relation to those problem."[59] In these definitions of culture, we know that culture is a complex product of an organization. Although the culture is by an organization, culture influences the organization and its members.

For example, most Korean churches have early morning worship service. Korean churches and church leaders have made the worship service an important tradition of the church. They reflected the religious patterns of Korean life. Many pre-Christian Korean people prayed to gods in the early morning long before they become Christians. Now, early morning worship service has become an important part of the Korean Christian culture. Most pastors and lay leaders think that they should participate in the morning worship service to be spiritual persons. Therefore, if a pastor or a lay person does not participate in the morning worship service, other people criticize the person. If a local church does not hold a worship service, then the denomination, other pastors, or laypersons blame the church. The culture requires that the early morning worship service becomes a rule of faith for the Korean Christian. This is an example of how the culture of an organization influences the organization and its members.

The Elements of the Culture. The elements of the culture vary and differ-among scholars but the elements all relate to the organization's specific situation.

Weems defined the elements of culture as: language, space,[60] symbols, rituals,[61]

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[59] Schein, 12.

[60] Weems, *Church Leadership*, 106. Space means architecture and physical space.

[61] Weems, *Church Leadership*, 108. "There is no religious faith that exists without rituals....the function of rituals is to give concrete expression to what is believed."

heroes and recognition,[62] daily routines,[63] and cultural network.[64] Hawkins insists that

the elements of the culture are stories about the congregation's heroes and heroines,[65]

symbols[66], and rituals.[67] Schein also named the major categories of phenomena that are

associated with culture: Observed behavioural regularities when people interact; language,

the customs and traditions, and rituals; group norms; espoused values; formal philosophy;

rules of the game; climate; embedded skills; habits of thinking, mental models, and /or

linguistic paradigms; shared meanings; root metaphors or integrating symbols.[68]

Levels of Culture. There are three levels of culture: artifacts, espoused values,

and basic underlying assumptions. Artifacts are visible organizational structures and

processes. Espoused values are strategies, goals, and philosophies. Basic underlying

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[62] Weems, *Church Leadership,*109. "Heroes make success attainable and human. They provide role models. They symbolize the organization to the outside world. They set a standard. They motivate others." Quoted from Terrence E. Deal and Allan A. Kennedy, *Corporate Cultures* (Reading, Mass.: Addison- Wesley Publishing, 1982), 39-40.

[63] Weems, *Church Leadership,*110. Daily actions and activities.

[64] See the characters of the church cultural network in Weems, *Church Leadership,* 111.

[65] Thomas R. Hawkins, *The Learning Congregation* (Louisville: Westminster John Knox Press,1997), 131. Hawkins agrees with the meaning of stories according to Bolman and Deal: "stories keep traditions and provide examples to guide everyday behaviour."

[66] Hawkins, 132. "A congregation's symbols reflect embedded meaning and learning. A symbol mobilizes people because it activates past meanings capable of guiding present action."

[67] Hawkins, 132-33. "Rituals are staged and predictable. They convey implicit meanings that may or may not be directly related to the activity itself."

[68] Schein, 8-10.

assumptions are unconscious, taken-for-granted beliefs, perceptions, thoughts and feelings: ultimate source of values and action.[69] Thus, considering the levels of culture is helpful to understand culture. If we understand culture in all levels, we can use the ways of organization development more properly for an organization. However, the observer has to live in the organization long enough to understand its culture on all levels.[70]

Why is Culture Important for Organization Development?

There are four reasons why culture is important for developing church organization: an organizational culture helps the church to reach its goals; culture is a standard of the judgment used by the organization's members; culture has the power for education and change; the development of organizational culture is a way of organization development.

First, an organization culture helps the church to reach its goals.[71] Most churches may understand their missions. However, it does not mean that they can attain the goals for their missions. To attain the goals of the churches, the church leaders should use their churches' culture. Schein insists the role of the organization culture

> as cultural assumptions form around the means by which goals are to be accomplished, they will inevitably involve the internal issues of status and identity, thus highlighting the complexity of both the analysis of means and the issues surrounding efforts to change the way an organization accomplishes its goals. Consensus on the means to be used creates the behavioural regularities and many of the artefacts that eventually come to be identified as the visible manifestations of the

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[69] Schein, 17.

[70] Schein, 18.

[71] Lee, 540.

culture. Once these regularities and patterns are in place, they become a source of stability for members and are therefore strongly adhered to.[72]

Organization culture includes means to be used to attain goals of the church. Schein insists "to achieve consensus on goals, the group needs a common language and shared assumption about the basic logical operation ...."[73] The common language and shared assumption are elements of organization culture.

However, many KMC churches do not use means of organizational culture. Whenever they have big projects, they become involved in major struggles and frequently lose their members.

For example, the L church spent much energy and lost persons in order to have a new building. Three years ago, the L church tried to buy new building in downtown. Actually, the church pastor and church members desired the new building, and they prayed and saved some money. However, the problem was the communication gap between the senior pastor and some church members. When the pastor learned of the availability of the building downtown, the pastor wanted to buy it because the location and the size of the building were right for a world mission center. However, some church members disagreed about buying the building because they thought the building too large and they felt that the church did not have enough money to buy and repair the building. The different perspective between the pastor and some church members was not reduced. They criticized each other. Their struggle became serious. Finally, around 200 persons left the church. Although the church bought the building, the church was deeply

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[72] Schein, 61.

[73] Schein, 56.

wounded and the hurt has not healed yet. In this struggle, everyone involved expended

much energy. If the church had spent more time in building a common language and

shared assumptions among her members, the members and the pastors could have

embraced each other's standing for this project. The church could have avoided such

dividedness from within and developed detail plans to attain her goals.

Second, culture is a standard of the judgment of the organization members.

Weems says,

> One reason culture is so important is that people never make judgments
> about organizations, including churches, on the basis of an objective
> assessment of reality. People do not have enough information to make
> objective assessment of reality. They make judgments based on
> perceptions that bear some resemblance to reality. Those perceptions are
> most powerfully communicated through the images and symbols of the
> culture.[74]

Therefore, we have to recognize the importance of the culture and analyze the

symbols and images. For example, most Korean Christians respect their pastors because

they think the pastor is God's ambassador, a role model of a faithful person, and a person

who has the power of the Holy Spirit. Christians usually accept the suggestions of the

pastors and follow them. Therefore, Korean pastors have to consider their behaviours,

customs, speech, family relationships, and their everyday living. Even though the people

respect their pastors, if the pastors are not good role models, members will blame the

pastors. Thus, in the Korean church culture, the role of the pastors is very important in

the development of a healthy church organization. If the pastors do not have spiritual

power or do not become role models as faithful persons, the church members will not

respect the pastors and the pastors will not develop the church organization.

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[74] Weems, *Church Leadership*, 102.

Third, culture has the power for education and change. An organizational culture controls the behaviour of the organization members.[75] Weems insists, "the culture of the church is the most powerful instrument for both education and change."[76] Through culture, organizations can educate its members and change the behaviour of the members.

For example, most members of the L church respect their pastors. In Korean society, the age of the people is a very important factor that determines the relationships among people. Younger people are expected to be polite to older people. If some people don't follow this custom, other people will criticize them. However, most Korean Christians respect their pastors although the pastors are younger because they think the pastors are spiritual leaders or spiritual fathers. Although many Koreans live in America, their attitude has not changed. The culture of the Korean Church controls the church members' minds and behaviour for their pastors. Thus, the members of the L church respect their pastors, and new-comers also follow this culture of the church. In their church life, church members will learn about church tradition, learn to cope with the tradition, and eventually grow to prepare themselves to be leaders of the church.

Last, organizational culture development is a way of organizational development. Thus, studying the culture is useful for organizational development. The awareness of organization cultural change begins with a changing situation. The changing situation demands a change within the organization's culture. When the organization's members feel the pressure to change, they experience a feeling of the crisis within the organization.

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[75] Hun Chu, *Chojikhangdonglon* (Organization Behavior) (Seoul: Hyungseol Press, 1994), 904.

[76] Weems, *Church Leadership*,105.

Thus, they begin to design interventions to change the organization's culture; to have a new vision for their future; and they search for a new organizational culture. They redevelop the culture of the organization.[77] Through this process, the organizations shape their culture to respond positively and actively to a changing situation.

Most organizations have their own culture and the culture affects individuals, groups, and whole congregations. If the organizational culture is developed by ODT, the healthy organizational culture will help churches to reach their goals. Moreover, a church organization has unique cultural factors sustaining the organization such as spirituality, volunteerism, or the Bible as offering principles of life. Thus, the church organization leaders should consider the unique culture of the church organization and use the different cultural factors as advantages that church organizations have. If the church leaders consider the unique church culture carefully, their effort to develop their church's organizations will be more successful.

Schein says, " Any group with a stable membership and a history of shared learning will have developed some level of culture, but a group having a great deal of turnover of members and leaders or a history without any kind of challenging events may well lack any shared assumption."[78] As church leaders, we should recognize the importance of church culture continually; develop ways to analyze the church culture; and discover ways to apply analysis of the changing situation to develop church organization.

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[77] Lee, 541.

[78] Schein, 15.

A Supportive Climate for Developing Organization Culture

In rapidly changing social situations, the church should have a supportive "climate of openness, productivity, and mutual support."[79] The organization's climate is one of the elements of church culture. Schein insists, "Climate is the feeling that is conveyed in a group by the physical layout and the way in which members of the organization interact with each other, with customers, or with other outsiders."[80] If the church has a supportive climate, it would be helpful toward the development of a church organization because a supportive climate will increase the interactions among the people and groups in the organization and create a good feeling about their roles and motivation.

When the church has a supportive climate, the church can respond to the changing situation because the supportive climate gives the church members flexibility to respond to the changing social situation effectively. There are three basic components of a supportive climate: purpose, person, and processes.[81]

Purpose. The purpose of the church organization gives the church members the sense of why their church exists, and the members will work and plan together to reach their goals. If the church members know the purpose of the church, the purpose will motivate them to join the church activities enthusiastically. To create a supportive climate in the church, the church should have a clear and commonly understood purpose, should have compassion and flexibility in regard to changing needs, and a variety of

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[79] Alvin J. Lindgren and Norman Shawchuck, *Let My People Go: Empowering Laity for Ministry* (Nashville: Abingdon Press, 1980), 122.

[80] Schein, 9.

[81] Lindgren and Shawchuck, *Let My People Go,*123.

programs linked to the purpose.[82] When the purpose is clear, the church members can understand the organization well. A church should desire to respond to the changing situation, and to be an effective organization. Desire is an element of a supportive climate. The organization should have programs to show the purpose of the organization, because the church members learn the purpose of the church by joining in the programs.

Person. The shared concern of church members is important to develop church organization. This mutual concern is formed by a supportive climate. To establish a supportive climate, the church should have "compatibility of personal and organizational goals....mutual concern of all persons for one another.... maximum use of leader and member resources....acceptance of minority views and persons."[83] Human resources are very important to develop church organization, especially, because most church members are volunteers. If church treats its church members with respect and dignity, this will go a long way toward creating a supportive climate that will be helpful to developing an effective church organization. If the church does not minimize the gap between its members' and the organizational goals, there will be much conflict between the members and the pastor. Church pastors and the church members should share mutual agreement and concerns for one another. The church should maximize the use of leader and member resources because it increases the effectiveness of the church. If churches accept only the opinions of the majority group in the churches, the minority groups will have valid complaints to present to the church. This struggle will reduce the power of the church, so she should recognize minority views and persons.

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[82] Lindgren and Shawchuck, *Let My People Go*, 124.

[83] Lindgren and Shawchuck, *Let My People Go*, 124-25.

Process. To foster a supportive climate, the church needs processes to use its human resources effectively to achieve the organization's purpose. There should be clear and open communication channels among people to recognize the decision. The groups making the decisions should be involved in the decision making process. Churches should have a reality test for a reliable feedback evaluation to meet the real needs.[84]

In a rapidly changing social situation, the church should have a supportive climate of openness, productivity, and mutual support to respond to the changing environment. As a church organization developer, the pastor should try to build the supportive climate corporately among the church members. If the church members cooperate with others with the three basic components of a supportive climate, the church will have teamwork to build the supportive climate.

In this section, I have defined what culture is; why culture is important for organization development; and a supportive climate of the church organization. The final goal of the organization development is having positive organization culture. If church develops its culture, church organization will be able to respond effectively to the rapidly changing situations, and will survive by attaining its goals.

Conclusion

In this chapter, I studied the concept of the ODT and COD to persuade the church that it should use ODT. I explored several things: the definitions, objectives, and processes of OD, the four frames for OD, considering the church's situation and its

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[84] Lindgren and Shawchuck, *Let My People Go*, 125-26.

environment and COD, the leadership of pastors for COD, and the culture and climate of the organization and COD.

OD is a process to empower organizations to respond to the changes in order to operate better. To respond to the challenges posed by a changing environment, the church should use ODT because the church is also an organization. It is necessary to develop a church organization to enable it to function in a modern society situation and ODT offers many useful ways to bring about that development.

Church leaders need to have professional knowledge and skills of ODT for COD. They should learn these skills and knowledge from ODT and church administration. If church leaders apply the four frames of OD to their church, they will analyze their church correctly and begin to develop the church effectively. As church leaders, we should remind ourselves of the importance of knowing our changing situations continually, develop ways to analyze the church's situation in its environment, and find ways to apply analysis of the changing environment to develop church organization. The pastors should become church leaders as OD developers, guardians for shared vision, effective administrators, and spiritual leaders for developing church organization.

One of the goals of OD is having a positive organization culture. If the church develops her organization, the culture of the church will be positive, and the church organization will be effectively able to respond to rapidly changing situations and to survive by attaining its goals.

Applying ODT to the church is not easy work because it would create new conflicts. Some people may agree with the OD process and others may not. However, COD will create a better future for the church because COD offers a meaningful

opportunity to develop. Therefore, church leaders should spend adequate energy and

concern on church organization.

CHAPTER 4

THE APPLICATION OF ODT TO CHURCHES OF THE KMC

Introduction

Currently, organizations need to change many things: reforming the management

strategy and norm of the organization, forming the organizational situation to fit changing

circumstances and personal needs, developing partnership among departments, activating

a communication system, and reforming the techniques to make plans and goals.[1] To

fulfil the needs, secular organizations use ODT. Churches of the KMC as organizations

also feel similar needs to strengthen themselves. In a changing situation, the church

needs to reform ministry strategy, form her structure to fit changing circumstances and

her members' needs, reform her norm, develop partnership among her departments,

activate a communication system, and reform the techniques to make her plans and goals.

For example, the L church focuses on having newcomers, so the church

encourages church members to bring newcomers. Every year, over two hundred

newcomers become church members, but only around ten percent of the people settle in

the church. The church does not prepare methods to help them settle in the church. For

instance, the church does not ask new comers wants and concerns. The church does not

analyze why many newcomers do not settle in the church. Now, I suggest that

newcomers be regarded as customers. They have many possibilities from which to

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[1] Sung Kook Ahn, "Chojikeu Hyokwajeungdaerl Wihan Chojikkaebal Sayoungyounkoo" (The Study of Using Organization Development to Increase Effectiveness of Organizations) (M.B.A, Joong Ang Univ. Seoul, 1993), 12.

choose. Although they may register as new members of one church, they are going to consider many things before they choose to settle in that church. If they are not satisfied, they will stop attending the church and try to find another church. Thus, the L church should change her mind and develop systems and programs to assist with the settlement of newcomers. Like this example, if the KMC wants to fulfil her purpose, she should make an effort to develop herself in diverse perspectives such as structure, human resource, politics, and cultures. The way to satisfy these needs is for the KMC to use ODT.

In Chapter 3, I studied the ODT and found that ODT offers many useful methods for developing the KMC. Thus, in this chapter, I will apply ODT to the KMC. I will analyze general situations of the KMC within the four frames, apply ODT to the KMC, and study the roles of the pastor and lay leaders in the local church as OD developers of the KMC.

General Situations of the KMC within the Four Frames

In this section, I will point out the situation of a local church of the KMC within four frames: structural frame, human resource frame, political frame, and symbolic frame.

The Situations in the Structural Frame

A local church in the polity of the KMC has a centralized structure. There are six departments which are the mission, education, culture, social services, finance, and maintenance departments. These departments each have a chairperson and become part of the general council of the church. Although the departments have their chairpeople,

church leaders such as pastors or elders control the activities of the departments. This is similar to the UMC; it has committees with independence. However, the structure of the KMC is more hierarchical than the UMC.

The KMC accepted the elder system from Korean Presbyterian Church. Pastors expect elders to be loyal lay leaders. However, after they become elders, their concern is changed to wanting to become powerful lay leaders and participate in the process of making decisions of church ministry. Many lay people feel envy of an elder's position and many want to become elders. At the end of every year, some church members who do not become elders complain to the pastors and elders. It becomes an issue that sometimes is serious enough to break up a congregation.

Most KMC churches do not give the members clear job descriptions because they are not familiar with how to prepare the job descriptions for their members. They think job descriptions are only for business organizations, so the idea of the church providing job descriptions for church members is unnatural. However, churches and people find it difficult to define their roles, relationships, duties, responsibilities, rights, and channels of communication because they do not have clear and detailed job descriptions.

The KMC has a problem to build up a structure of responsibility because the church is composed of volunteers. The church chooses people as lay leaders and gives them positions and tasks. However, even when they are lazy and fail to do their work for the church ministry, she cannot punish them. She does not have legal rights to punish them. On the contrary, she is afraid that if the church or somebody blames the volunteers for poor results of their work, the volunteer will give up his/her position and leave the

church. In this situation, we can rarely find the responsibility structure, and direct-line accountability.

The Situations in the Human Resource Frame

Within the human resource frame of OD, many Korean Methodist churches have not made sufficient efforts to respond to individuals' needs and feelings although the individual needs of people have increased. Many Korean Christians want to have good relationships with their churches, so they want to have the opportunity to devote themselves to others as volunteers. They also expect spiritual rewards and honourable positions from pastors.

Most KMC pastors of local churches consider attaining the goals of the church as more important than caring for individuals.[2] They argue that the growth of the church has priority over individuals and church members should devote their time and lives for the church. Individual blessings are allowed in church organizations. Many church leaders stress the sacrifice of church members for church growth. Most church members believe that if they devote their lives to the church, they will receive blessings from God.

Most churches do not spend much money and time on developing appropriate knowledge and skills of its members. For example, the L church uses just under two thousand dollars per year directly for the church adult education although the budget of the church is over one million dollars. The church should be willing to spend its energy to ensure that church leaders learn new skills and develop confidence. They must learn

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[2] Kwang Seog Oh, "Mokhoijaeu Ledershipkwa Jikmumanjoke Kwanhan Siljungjuk Younkoo" (An Empirical Study on Leadership and Job Satisfaction of Pastors) (M.B.A. diss., The Graduate School of Sejong Univ., 1995), 73.

use new methods to develop the church because if they do not have sufficient abilities for new methods, church members will hesitate following any changes for OD.

Most KMC churches experience difficulties recruiting, motivating, and directing members. At the end of every year, most churches experience strong conflicts about the use of human resources. For example, L church gave the application form for recruiting volunteers of each department for this year. However, only thirty-five people from among five hundred church members turned in the application forms. The church has been suffering difficulties recruiting for church ministry because the church did not motivate church members to devote themselves to each department.

The Situations in the Political Frame

Pastors of the KMC retain the same methods to solve conflicts among its membership. Usually, they try to hide conflicts and have negative feelings about the existence of ongoing conflicts. Most of the pastors use their authority or instinct to solve such conflicts in groups. KMC lay people rely on their pastors to resolve conflicts because most people expect their pastors to have the wisdom to solve conflicts. Although the church has a trial system to solve conflicts in the church, people prefer to depend on the decision of their pastors to resolve conflicts.

The pastors of the KMC have authority over all areas of ministry such as church planning, recruiting, financial management, child education, etc. If the pastors want to participate in all departments, they can join them as decision makers. The ability of pastors to use their political skills to manage the church is a very important element in the task of leading their congregations peacefully. However, the KMC pastors have not had

to learn political skills.[3] Whenever conflicts happen in the church, they pray to God to solve the conflicts.

The Situations in the Symbolic Frame

Many churches in the KMC do not make sufficient use of symbols to develop their organizations. They do not place much emphasis on rituals, ceremonies, and stories of their organizations. The KMC pastors consider sermons to be the most important element of their ministries. Currently, some of them try to use video projector systems to involve participants in the worship service, change pulpit furniture in modern style, use Gospel songs for worship, do not wear gowns. However, those kinds of techniques do not give church members a better spiritual experience of the worship service.

Application ODT to Churches of the KMC Considering the General Situations

The Structural Frame Development

Through studying structure, we can diagnose a desired pattern of activities, expectations, and exchanges among church staffs, church members, and people in communities[4] because it emphasizes formal roles and management by rules, policies and hierarchies.

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[3] Bolman and Deal, *Reframing Organizations*, 2nd ed., 179-86. They suggest four key political skills: agenda setting (179), mapping the political terrain (181), networking and forming coalitions (182), and bargaining and negotiation (186).

[4] Bolman and Deal, *Reframing Organizations*, 2nd ed., 38.

Basically, the KMC needs restructuring of its organization because many organizational problems are the result of ill-fitting structures and changes in the organization while its environment requires some forms of structural adaptation.[5] Actually, a structure of the organization is related to the size of the organization, so organizations must have a proper structure to fit their sizes. If the church does not have a proper structure to fit its size, she will have many problems. For example, the L church has over 30 departments and committees. However, too few lay leaders of the church become chairpersons, so some people are given charge over three departments. Finally, they burn out and the departments stop functioning. Restructuring is easier and more profitable than changing each member's personality,[6] so when a problem does occur, the church should identify the problem.

In the KMC, many local churches are small. If the small churches follow the KMC polity to organize the structure of the churches, they will have ill-fitting structures. It will cause many problems among the church members with ambiguous roles, duplicate positions, and sleeping departments. Thus, each church should develop their own organizational structure considering the internal and external situations of the church.

The KMC has a centralized structure. This structure gives some leaders strong authority, but the church members are not motivated to do church ministry by themselves. For example, L church has six elders. When the senior pastor of the church makes decisions, the leaders participate in the process and express their opinions. They enjoy their roles, but many lay people are disappointed because they do not have the power to

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[5] Bolman and Deal, *Reframing Organizations*, 2nd ed., 80.

[6] Bolman and Deal, *Reframing Organizations*, 2nd ed., 97.

make decisions for the church ministry. In this case, the church should share ministry with more people and give more people such as the chair person of each department real authority to manage the budget, church members, and annual planning of that department. The KMC church has to consider how she reinforces the weakness of a centralized structure. The church should define roles of the church members to share her ministry.

The church also needs to promote the organization of special temporary committees. Currently, people prefer to join a temporary committee. Some of the church events such as revival meetings, mission conferences, and sports events for all church members, need the cooperation of church members who have diverse talents and passions. To prepare those events, if the church organizes special committees as opposed to standing or permanent committees, it will be more effective. For example, the L church organizes "One Family Invitation Committee" every year before August. The committee works for two months and then disbands. Its effectiveness is positive because everybody who wants to become a member can join the committee. One department and some leaders cannot be in charge of all the events of the church. However, this committee manages the event well.

The KMC churches allow elders to have strong authority. They may support their pastors well but many church members want to become elders and appointing new elders becomes a serious conflict every year and could threaten to break up the congregation. Sometimes, the pastors suffer serious conflicts with elder candidates. To amend the elder problem, the church needs to develop an elder candidate guideline. The church must also consider whether the process for electing elders is clear or not. And, if the church uses communicating, realigning and renegotiating formal patterns and policies

to develop the structural frame, the process for electing elders will possess clarity, predictability, and rationality.

Most KMC churches do not give the members clear job descriptions. Although some people have positions in the church, they know their duties, responsibilities, rights, and channels of communication. If the church makes clear the roles of the church members, departments, or groups by job descriptions and organization charts, the church can reduce inner conflicts and promote cooperation among them. We can study how to develop the direct-line accountability by studying the structural frame of COD. However, the church is not only moved to perform work. Sometimes, people who do not have official positions have more influence than people who do hold positions.[7] In this situation, it is difficult to find and clear direct-line accountability. To improve the human resource frame, the pastors must teach members the meaning of their work and direct-line accountability.

Most people want to receive rewards for doing their work. Usually volunteers do not want financial rewards. They want to find some meaning or receive satisfactions from volunteer work. If the volunteers are rewarded, they will devote their human resource power strongly. However, if the satisfaction they receive is very little, they will not continue their work eagerly. Thus, the church should give volunteers meaningful rewards such as spiritual, emotional, positional, and honourable rewards. For example, there are three positions of lay leadership in the local church, namely, deacons,

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[7] For example, Rev. L retired from D church two years ago and pastor K became the senior pastor of the church. However, the church members still follow Rev. L, so his influence to the church and people is stronger than Rev. K.

exhorters,[8] and elders.[9] If deacons work hard, the church can appoint them as potential

candidates for exhorters. This positional reward will encourage them because when they

become exhorters, they will feel important in the church, as they will be granted more

weighted responsibilities and power to execute them. Another example of reward would

be that when church members work hard in the church, the pastors will bless them. Most

Korean Christians want their pastors' blessing because they believe that if a pastor

blesses one person, the person is blessed with good things from God. Thus, they will feel

important. In the KMC, reframing structure is very important because many problems of

the KMC are related to structural issues. In structural frame of OD, the church can find a

more suitable church structure and can develop clear job descriptions and more flexible

rules, policies, and hierarchies.

People who confuse their duties and organizations may lose power of control

over their members in the process of reframing the structure. Having clarity,

predictability, and rationality is very important. To manage an organization, there are

three major difficulties: diffusion of power; lack of accountability structures; absence of

meaningful position-status rewards.[10] If an organization uses some methods such as

communicating, realigning and renegotiating formal patterns and policies to develop the

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[8] They are lay leaders to support their pastors and guide the lay people. To become exhorters, people should serve as deacons for three years. To become elders, people should serve over five years as exhorters.

[9] Lay leadership positions are hierarchical because only deacons are eligible to become the exhorters and exhorters the elders. When a church has fifteen baptised members, the church can elect one exhorter. When a church has fifty baptised members, the church can elect four exhorters and one elder.

[10] Lindgren and Shawchuck, *Let My People Go*, 28.

structural frame, the organization will possess clarity, predictability, and rationality.

Human Resource Development

The human resource frame is a perspective of OD emphasizing individuals, each having needs and feelings, skills and limitations. It focuses on the relationship between the individual and the organization.[11] Bolman and Deal insist that, "a good fit benefits both: individuals find meaningful and satisfying work, and organizations get the talent and energy they need to succeed."[12]

The pastors of the KMC should analyze the needs of church members and present some programs that would increase the relationship between the individual and organization such as developing a long-term human resource philosophy, investing in people, and empowering church members and redesigning their tasks.[13]

Pastors have to motivate the church members to participate in the church ministry. Training the church members to develop new skills would be one of the ways to increase participation from church members. Psychological support would be another good way to encourage people. The KMC should especially spend sufficient money, and time on church members. Many successful organizations invest in people because they know that highly motivated and skilled people provide powerful and competitive

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[11] Bolman and Deal, *Reframing Organizations*, 2nd ed., 119.

[12] Bolman and Deal, *Reframing Organizations*, 2nd ed., 119.

[13] Bolman and Deal, *Reframing Organizations*, 2nd ed., 123.

advantages for their organizations.[14]

The KMC should give volunteers a variety of service opportunities.[15] Giving a variety of service opportunities to the church members is one of the ways for empowering lay people. Pastors should consider the lay person as their co-workers in ministry. Thus, pastors should have an attitude to cooperate with church members as a collaborator not a boss.

The KMC should be able to provide volunteers some meaningful rewards such as spiritual, emotional, positional, and honourable rewards. Usually volunteers do not expect financial rewards but should receive some meaning or satisfaction from volunteer work. If the volunteers are satisfied with the reward, they will exercise their human resource power strongly. However, if their satisfaction about the reward is inadequate, they will not perform their work eagerly. For example, L church is building multimedia system for contemporary worship service. Deacon L, a leader of the multimedia department, has expertise in multimedia. Although he already had spent much of his time in following the requests of the pastors, the pastors kept asking for more of his time to save more money and to build it quickly. He is struggling now, because he felt he was being used by the church without being cared for.

In developing human resources, the process of transition is extremely important. Currently, in social environment, changes occur too rapidly and even before one change gets completed another change starts taking its place. Therefore, modern organization will need not change but transition and the process of transition will be useful for

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[14] Bolman and Deal, *Reframing Organizations*, 2nd ed., 119.

[15] Lindgren and Shawchuck, *Management for Your Church*, 35.

developing the church. What is transition? In his book, *Managing Transitions: Making the Most of Change,* William Bridges explains what transition is:

> Change is not the same as transition. Change is situational: the new site, the new boss, the new team roles, the new policy. Transition is the psychological process people go through to come to terms with the new situation. Change is external, transition is internal. [16]

In the four frames of OD, structural frame is about change and human resource is about transition. When we think about OD, the church needs not only structural change but also the transition of the human resource because people are closely related to the structure. Transition is necessary because it is a fundamental reaction to preserve the organization in the crisis of a changing situation. From the human resource frame, if there is no transition, the real change to develop the organization does not occur. A real change is possible from the inner transition of the organization and one of the most important factors in this process is the human resource.

How can OD developers handle the transition? Bridges suggest thirteen guidelines for transition:

> First, we should identify who's losing what. Thus, we need to describe the change in as much detail as we can....As we are on a chain of cause and effect collisions, we have to make sure who is going to have to let go of something and what is over for everyone.... Second, we should accept the reality and importance of the subjective losses.... Third, we do not be surprised at overreaction to a change when people are reacting more than we are.... Fourth, we should acknowledge the losses openly and sympathetically for affected people. Thus, we need to open our emotion.... Fifth, we should expect and accept the sign of grieving such as anger, bargaining, anxiety, sadness, disorientation, and depression.... Sixth, we should expect some compensation for the loss. Every exit is an entry somewhere else.... Seventh, we should give people information, and do it again and again.... Eighth, we should define what's over and what isn't.... Ninth, we should mark the ending of change with any

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[16] Bridges, 3.

action.... Tenth, we should treat the past with respect.... Eleventh, we should let people take a piece of the old way with them.... Twelfth, we should show how endings ensure continuity of what really matters.... Thirteenth, we should not have incomplete ending.[17]

To handle transition, OD developers should follow these guidelines. They will provide the OD developers direction from identifying the problems of the human relationship to completing transition process.

Political Development

It is inevitable for people to have conflicts among interest groups in the church. They compete for power and scarce resources such as budget, facilities, and volunteers. Local churches of the KMC need to use political skills such as bargaining, compromising, coercing, and negotiating in the budget plans, event schedules, recruitment of volunteers for each department, or power division between pastor and elders for making decision.

Bolman and Deal argue, "organizational change and effectiveness depend on managers' political skills. Constructive politicians recognize political realities and use the skills." [18] They also insist, "they will need to consider the potential for collaboration, the importance of long-term relationships, and, most important, their own values and ethical principles."[19] If pastors and lay leaders want to develop their churches, they should recognize and understand the political realities in church organizations and study the political skills.

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[17] Bridges, 20-33.

[18] Bolman and Deal, *Reframing Organizations*, 2nd ed., 193.

[19] Bolman and Deal, *Reframing Organizations*, 2nd ed., 193.

While I have served several churches, I have usually regarded conflict as bad for

church organization, so I have tried to avoid conflict situations without any political

approach to manage the conflicts. However, through the class, "Conflict

Transformation,"[20] I realized a positive perspective about conflict: conflict is not always

bad; conflict can be useful to develop human relationships; conflict gives us chances to

develop our communities for peace-building. Schreiter insists that reconciliation is the

work of God, who initiates and completes reconciliation in people through Jesus Christ.[21]

Schrock-Shenk believes that conflict is a chance to know others and oneself, and can

bring new growth and understanding into peoples' relationships.[22] This means that if we

deal with conflict with healthy skills, the conflict is good for developing human

relationships and communities. Schrock-Shenk says, "Transformation includes moving

from self-absorption to recognition; to being more open, attentive, and responsive to the

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[20] When we think about conflict, there are some differences among conflict management, conflict resolution, and conflict transformation. Conflict management is for peacekeeping. Conflict resolution is for peacemaking. Conflict transformation is for peace building. There are four ways of nonviolent conflict intervention and transformation: Negotiation, Mediation, Nonviolent Resistance/Non-cooperation, and Arbitration/Peacekeeping. Negotiation is based on no-third party and non-cooperation, so both parties negotiate with each other. There are not any mediators. Mediation is based on cooperation and third party involvement. The mediator and two parties have a cooperative relationship for conflict transformation. Nonviolent Resistance or Non-cooperation is based on no-third party and non-cooperation. Gandhi and Martin Luther King Jr. are good examples for this. Arbitration/Peacekeeping is based on third party involvement but non-cooperation. Usually we can see this enacted in courts.

[21] Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, N.Y.: Orbis Press, 1998), 14.

[22] Carolyn Schrock-Shenk, " Introducing Conflict and Conflict Transformation," in *Making peace with Conflict*, ed. Carolyn Schrock-Shenk and Lawrence Ressler (Scottdale, Pa.: Herald Press, 1999), 26-27.

perspective and situation of another."[23] Thus, transformation empowers the self and recognizes the other. If we deal with conflicts as conflict transformation, people will empower themselves, recognize others, and develop positive human relationships.

There are seven steps for conflict transformation. In the first step, OD developers analyze names, positions, interests, values, and needs of all parties to analyze the cause of the conflicts. Charting a table to analyze these can make it clear to see.

In the second step, the developers need to decide the mediator for the conflicts. OD developers can be mediators or respected members of the congregation can be mediators too. In Korean tradition, the pastor has to become a mediator to solve conflicts because church members want the pastor to be a spiritual person with that kind of power and wisdom. However, I think considering the situation of the conflict is very important.

In the third step, the OD developer needs to be able to differentiate between the surface and the core issues that cause conflicts. Every conflict has both the surface and the core issues that cause problem. If the OD developers focus mainly on the surface level, there will continue more of the same conflicts, because the real problem that caused the conflict has not been touched. For example, some leaders of women's missions groups in L church often do not get along with each other. Whenever the church has special events, women's mission groups prepare foods. Because they don't get along with each other, they often fight over the choice of the menu and the ways they cook as they work in the church kitchen. To solve their conflicts, the senior pastor encourages them to love and forgive indirectly in his preaching. But without having the core issues of such conflicts being addressed by the senior pastor they still don't get along with each

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[23] Schrock-Shenk, 36.

other. The real issue why these leaders don't get along is their spiritual colour is different and they don't respect such difference among them. If the senior pastor wants to solve their conflicts, he should find the methods to solve the core problem.

In the fourth step, after classifying and analyzing the conflicts, the mediators need to identify possible solutions or a path toward resolution. When they try to find resolutions of conflicts, they should have sufficient time to communicate because not only results but also processes of conflict resolution are important.[24] The communication for conflict resolution should be non-violent communication.[25] If the mediator thinks the parties of the conflict need to learn non-violent communication, the mediator can makes a schedule to educate them in a long-term plan for conflict transformation.

Mediators classify the path toward resolution as a short-term plan and a long-term plan. The ways of resolution and path toward resolution between a short-term plan and a long-term plan can be different. If the problems in a long-term plan are solved, the problems in a short-term plan will not occur again. However, some problems in the short-term plan have to be solved as soon as possible, so the mediators should make a

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[24] One of the important functions of communication is to exchange information and feelings with other persons, so if the communication among them is not sufficient, they suffer the difficulty of misunderstanding. Thus, the mediator has to provide a chance for communication among the parties as much as possible.

[25] Violent communication is based on factors of life-alienating communication such as criticism or insults, blame, put downs, diagnoses, or judgments, denial of responsibility, and demands. These factors of communication can not develop the relationship among organization members. However, non-violent communication is the language of compassion. Non-violent communication is observation instead of evaluation, feelings experienced when our needs are being fulfilled instead of interpreting; accepting responsibility for one's feelings and actions, expressing requests instead of demands, empathy with feelings and needs instead of non-empathy with feelings and needs.

short-term plan and a long term plan to solve the problems together. To do effective

mediation, the mediator should follow some stages of mediation.[26] If the meeting of

mediation needs a long time, the mediator can suggest that the parties engage in

additional meetings. If these fundamental problems are solved, the same kinds of the

problems in the case study will not occur again. In the long-term plan, mediators can use

"organizational intervention model."[27] For the long-term process of the conflict

transformation, the mediator can request the pastor to prepare the message to increase

spirituality of reconciliation. The mediator can also use the power of the church's rituals.

For conflict transformation, the mediator can use the church's capacity to create

communication.

In the fifth step, the mediator needs to make a time schedule of each plan for

resolution. The schedule includes dates, times, the titles of the resolution, actors, places,

and considerations.

In the sixth step, the mediator and pastor measure the result of the resolution. In

the process of the conflict transformation, the mediator and pastor have to check up on

the results of the short-term plan and long-term plan of resolution. To measure the results

of the resolution, they can use survey, observation, or counselling methodologies. The

mediator has to reflect the result of the resolution for next mediation plan.

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[26] See Stages of Mediation in Ronald S. Kraybill, Alice Frazer Evans, and Robert A. Evans, *Peace Skills: A Manual for Community Mediators* (San Fransisco: Jossey-Bass, 2001), 28.

[27] See Phases for Organizational Intervention in "Mennonite Conciliation Service" (Lombard Mennonity Peace Center, 1991), 258.

In the seventh step, the church needs to have celebrations about conflict transformation. Celebration is very important to all parties because of conflict transformation. Conflict transformation is for peace-building. In conflict transformation, if all parties empower themselves and recognize others, they can understand each other and pursue development among themselves. Thus, they can be happy and share the peace together. Celebration is a good method to share their good memory for peace-building. There will be many ideas for celebration such as the worship of reconciliation, the peaceful dinner, a mission trip, social services, sharing the story telling of conflict transformation, and special prayer meeting. After reconciliation, if the parties work together and spend time together, it will be a meaningful celebration.

Symbolic Development

The KMC needs to study and apply strongly the symbolic frame to her ministry. To summarize the symbolic frame, it is a perspective of OD emphasizing organizational symbols such as myths, fairy tales, stories, metaphors, the funny sides, plays, rituals, and ceremonies. These symbols are parts of the organization's culture. Bolman and Deal argue "The function of the symbolic frame sets up and elaborates concepts sharply redefining organizational dynamics and considerable implications for managing and changing organizations."[28] The symbolic frame of OD supports churches in achieving clear goals and certain skills.

Every organization develops its own special symbolic forms. The KMC has her unique symbolic forms also. Thus, leaders who understand symbols as part of culture can

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[28] Bolman and Deal, *Reframing Organizations*, 2nd ed., 248.

shape effective organizations.[29] In the OD process, the symbolic frame focuses on loss and transition. When we find some problems in symbolic frame, we should have transition rituals for mourning the past and celebrating the future because ritual is an essential companion to significant change. In the church, if she has occasions for letting go and celebrating through rituals, she will continue her process of OD. For example, the L Church confronted a new moment for a future plan. From 1996 to 2000, the church had prepared the "Vision 2000: The World Mission Center Establishment". Thus, the church with prayer and devotion got a new building for its various projects. The process to have the ownership of the building was not easy because many church members opposed this project, the budget for the project was too large, and the neighbours in the new building area disliked the project. To make things worse, Los Angeles Unified School District (LAUSD) wanted to buy that building to build a school. In the end, the L church was forced to sell the building to LAUSD. Many church members were disappointed. The senior pastor tried to encourage them. He said, "God will give us better future plans and new buildings." However, they had many different opinions. In the symbolic frame, the church needs to use rituals to encourage them and to suggest new future plans. If the church has special worship service, banquet, and seminars in symbolic frame perspective, the church will console them, share their minds, and offer a new picture for the future of the church.

Many churches in the KMC do not use symbols sufficiently to develop their organizations. They do not emphasize rituals, ceremonies, and stories for their organizations. Most leaders of the KMC do not make an effort to increase effectiveness

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[29] Bolman and Deal, *Reframing Organizations*, 2nd ed., 231.

of the symbols for their ministries. Most pastors consider sermons to be the most
important element of their ministries. They have concerns more about short-term
perspectives than about long-term perspectives. To develop using symbols, pastors
should have long-term perspectives. How can they develop the symbolic frame? They
should first realize the importance of the symbolic frame.

Symbolic frame is related to the culture of the organization. In the symbolic
frame, organization culture development is a form of organization development, so
studying the culture is useful for organization development. Schein defines the culture of
a group as a pattern of shared basic assumptions that the group learned as it solved its
problems of external adaptation and internal integration.[30] The culture is a complex
product of the organization. Although the culture is created by the organization, the
culture in turn influences the organization and its members. In human society, most
organizations have their own culture. Although an organization may be small, the
individual organization creates its own culture by establishing a unique environment.
The Church as one type of organization also has its unique culture.[31] All organizations
develop unique beliefs and patterns.[32] The beliefs and patterns are factors for
organizational culture. The OD by symbolic frame supports the church's need to
establish clear goals and certain skills.

If we analyze the culture, it illuminates subculture dynamics within an

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[30] Schein, 12.

[31] Weems, *Church Leadership*, 99.

[32] Bolman and Deal, *Reframing Organizations*, 2nd ed., 231.

organization.[33] Knowing subculture dynamics within a given organization is useful for organization development. If we analyze the culture, we understand how new technologies influence and are influenced by organizations[34] and it is necessary to look beyond national and ethnic boundaries.[35] If we consider culture as a primary source of resistance to change, we can understand the importance of organizational learning, development, and planned change.[36]

The awareness of organizational cultural change begins with a changing situation which demands a change within the organizational culture. When the organization feels the pressure of the change, their sense of a crisis within the organization increases. Thus, they begin to design intervention for the change in the organizational culture, choose a vision for their future, and search for a new organizational culture. Through this process, the organization prepares its culture to respond positively and actively to a changing situation. To develop the symbolic frame, following some principles that can be applied to groups will be helpful to the KMC. First, the process to become a member of an organization is important.[37] Churches should use the chance to educate newcomers for developing the organization's culture. Second, diversity empowers a team's advantage.[38] Churches should accept diverse talents of people to increase the abilities of the

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[33] Schein, xii

[34] Schein, xii

[35] Schein, xiii

[36] Schein, xiv.

[37] Bolman and Deal , *Reframing Organizations*, 2nd ed., 252.

[38] Bolman and Deal, *Reframing Organizations*, 2nd ed., 253.

organization. Third, examples are better than commands to hold a team together.[39] When the church leaders become role models, people follow them more readily.

Most Korean Christians, especially, expect their pastors and elders to be their role models in faith and moral ethics. Thus, church leaders should become good examples. They will shape the culture of the churches. Fourth, a particular language of an organization promotes unity and commitment of the organization members.[40] The churches of the KMC need to develop their unique words, phrases, and metaphors which will help to shape the culture of the churches. Fifth, stories bear history and values of the group and reinforce group identity.[41] In the stories of the church, we can find history and values of the church. When church members listen to the stories, they will absorb the feeling of the church's unity. Church leaders should have oppoitunities to speak the stories of the church. Sixth, humour and play cut tension and encourage creativity among the members of the group.[42] Churches need to have fellowship with humour and play among people. In the KMC church, church members prefer as their leaders pastors who have humour. To listen to the pastors' humour gives them a comfortable feeling in worship services and meetings. Seventh, ritual and ceremony lift up spirits and reinforce values of the organization.[43] When churches prepare church events, if the leaders make efforts for rituals and ceremonies, the events will be impressive to the participants.

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[39] Bolman and Deal, *Reframing Organizations*, 2nd ed., 254.

[40] Bolman and Deal, *Reframing Organizations*, 2nd ed., 254.

[41] Bolman and Deal, *Reframing Organizations*, 2nd ed., 255.

[42] Bolman and Deal, *Reframing Organizations*, 2nd ed., 256.

[43] Bolman and Deal, *Reframing Organizations*, 2nd ed., 258.

Eighth, unofficial cultural players support the church ministry informally.[44] In the church,

some people support the church ministry although they do not have official positions.

Church leaders should agree on the importance of informal players to move their

congregations. Ninth, spirituality is the key of success.[45] Spirituality is the most

important factor of church organizations, therefore church leaders should provide many

chances to improve the spirituality of church members. If church members feel spiritual

satisfaction, they will join church activities eagerly. These principles are very important

to the KMC as they attempt to develop their organization's cultures. Therefore, leaders

of the KMC should follow the principles.

The Role of Pastors and Lay People as Organization Developers
for COD in Local Churches

The ministry of John Wesley gives leaders of the KMC strong motivation that

they should be concerned for the people and their needs.[46] Weems, in *Leadership in the*

Wesleyan Spirit, points out four characteristics of the leadership in the Wesleyan spirit:

begin with people,[47] follow the people,[48] focus on serving,[49] and remember especially the

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[44] Bolman and Deal, *Reframing Organizations*, 2nd ed., 259.

[45] Bolman and Deal, *Reframing Organizations*, 2nd ed., 260.

[46] Weems, *Leadership in the Wesleyan Spirit*, 13.

[47] Weems, *Leadership in the Wesleyan Spirit*, 13.

[48] Weems, *Leadership in the Wesleyan Spirit*, 21.

[49] Weems, *Leadership in the Wesleyan Spirit*, 34.

poor.[50] If the leaders follow the spirit of John Wesley, their "essential concern should be the requirements to reach people, minister to them, and engage them together in ministry beyond themselves."[51] John Wesley heard the gospel message of good news for the poor, so the regular practice of "'visiting' the poor, sick, and imprisoned was essential."[52] Many Wesleyans followed his ministries to help people, to change oppresive social conditions, to build up their communities. Many church leaders were developers of their communities. The developers of OD are people who intervene in the organization and try to change the organization. In this study, I will suggest that both pastors and lay people should become developers of the churches.

Roles of Pastors

To develop organizations, the organizations need people who become OD developers. Among church members, pastors may become OD developers. Most pastors want the growth of their churches and desire that their churches become good organizations. In the KMC, most church members expect their pastor to do many things to develop their churches. The pastors of the KMC also desire church growth and development for mission. Thus, we need to find some ways for pastors to also be OD developers.

Weems suggests four elements of effective leadership: vision, team, culture, and

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[50] Weems, *Leadership in the Wesleyan Spirit*, 44.

[51] Weems, *Leadership in the Wesleyan Spirit*, 30.

[52] Weems, *Leadership in the Wesleyan Spirit*, 47, quoting Theadore W. Jennings, Jr.

integrity.[53] They will be helpful to pastors as OD developers of the KMC.

First, pastors should develop vision. Weems insists that leadership needs vision as the only way to preserve values over time in renewal and change. When pastors faithful to the visioning process, it becomes the means for this renewal.[54] "The first duty of a leader is to lead in the establishment of an appropriate and shared vision."[55] Pastors have to analyze the situations necessary for the visioning process. In the visioning process, pastors select, synthesize, and articulate themes and ideas that emerge.[56]

Currently, most KMC pastors do not make an effort to complete the visioning process. Some pastors just pray to get the church's vision. Some pastors set only small goals as visions, such as buying a new building for fellowship. However, when pastors learn what the vision is and work with church members in the visioning process, they will develop a true church organization for the future.

Second, churches need pastors to understand the importance of the organization and to make an effort in building the organization.[57] Weems identifies nine guidelines to build strong teams: treat everyone with respect, involve people, foster collaboration, strengthen others through sharing power, communicate, be with the people, recognize

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[53] Weems, *Church Leadership*, 36.

[54] Weems, *Church Leadership*, 39.

[55] Weems, *Church Leadership*, 54.

[56] Weems, *Church Leadership*, 61.

[57] Weems, *Church Leadership*, 70.

people, develop others, and love the people.[58] These guidelines become bases for cooperation and partnership among team members. If the pastors keep in mind the guidelines, they will build strong church organizations.

Pastor K in V church gives us a good example for partnership with other pastors for ministry. He has a Bible study meeting every Saturday morning for enriching pastors' spirituality. Basically, he agrees that each pastor has his/her rights and responsibilities of ministries. Thus, he considers the pastors as co-workers and does not interfere much with their ministry plans. The pastors enjoy their ministries and like pastor K's approach to leadership as partnership. Many pastors who know V church and the pastors of the church agree that V church is a good example for partnership among pastors.

Two years ago, one pastor of L church tried to change the building facilities because he wanted to move into a more comfortable office and some church members had complained about the facilities of the church. However, he did not consider other people's opinions because he wanted to change the facilities fast. He thought if he listened to other people's opinion, he would not be able to make the desired changes quickly. However, the church secretary and people of the maintenance department were disappointed with the pastor. They felt that if the pastor had a good idea, he had the responsibility to share the plan with the church members.

To build the team, the leaders should respect every one, involve people in church work, and increase cooperation. Leaders should strengthen others through sharing power,

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[58] Weems, *Church Leadership*, 75-88.

communicate and be with the people, and recognize people. Leaders should also develop others, love the people, and believe in their followers.

Third, the leadership of the pastor is very important to the process of changing the culture of the church into the most powerful instrument for OD.[59] When people do not have enough information to make objective judgments based on reality, people rely on the perceptions they receive which may be incomplete and inaccurate.[60]

There are seven elements of culture: language, space, symbols, rituals, heroes and recognition, daily routines, and cultural network.[61] Good cultures in churches develop the church organization effectively to respond to rapidly changing social situations. To create good cultures, leaders have to become role models and storytellers.[62] Actually, the final step of the OD is to change the organizational culture. Culture is likened to soil. In the parable of the sower in the Bible, even though the farmers sow the same kind of seed into the land, the yield is different. One of the reasons is the different soil. Culture is very important to organization. Effective organization builds a good culture to respond to any crisis of change. Therefore, church leaders have to use cultural elements well to develop leaderships and church organization.

Last, integrity is an essential element in the leadership of pastors. To develop churches, pastors should be characterized by personal and social holiness.[63] In modern

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[59] Weems, *Church Leadership*, 105.

[60] Weems, *Church Leadership*, 119.

[61] Weems, *Church Leadership*, 105-12.

[62] Weems, *Church Leadership*, 112-18.

[63] Weems, *Church Leadership*, 125.

society, secular organizations desire their leaders to have professional ability first, but

church organizations, especially Korean churches, demand that their pastors have

personal holiness with social ethics.

In the KMC, church leaders have to clarify the mission of the church, establish

the goals of the church, make and unify church plans, organize and design the church

structures, motivate and communicate with church members, evaluate organizations, and

encourage church members for the future.[64] These tasks are not easy to accomplish.

However, if the pastors become OD developers who have shared leadership with

developing vision, team, culture, and integrity, those tasks will be complete.

Roles of Lay People

Traditionally, many KMC pastors like to have direct power to make decisions.

However, many lay people want to participate in the ministry of the church. They want

to share the ministry with pastors. They think that the ministry should be done not only

by pastors but also by lay leaders. Currently, the roles of the church are more complex

because people expect complex things from the church. The churches need many

professional people with faith and leadership abilities. The churches should open the

leadership position to the lay people but have clear values about lay leadership for OD.

As a Wesleyan Church, the KMC needs to know Wesleyan leadership history to

find the lay person's leadership. The Wesleyan spirit of leadership is practiced by

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[64] Ki Il Kim, "Chojikkaebale Kwanhan Younkoo" (The Study for Church Organization Development) (Th. M, Korean Baptist Theological Seminary, 1984), 29-30.

multiple leaders such as lay leaders, women leaders, and African American preachers.[65] Effective leadership develops the abilities of people as much as possible. When abilities of the church organization members are well developed, the leadership is effective and the church can sustain the organization even in a crisis of changing situations. Churches in modern society should follow the practice of multiple leaderships of all church members. Most Korean people have high educational levels, so they already have professional knowledge and skills. If the KMC recognizes their abilities and teaches Christian faith well, their talents and leadership can be used well.

We can also find that the early church used lay leadership. In early Christianity, all church members participated in mission and were encouraged to join the ministry (1 Peter 2, Eph. 4:12, 1 Cor. 12:12-27). Thus, churches should use lay people as OD developers. Pastors should consider lay people as their colleagues for COD. Usually, the lay people have strong connections with the society. If the KMC uses lay people as organizational developers, they will bring much information from the society to make the church effective. For example, we can recruit some people who study business administration, sociology, organization behaviour theory, and psychology from among the lay people more than among pastors to supervise the church development. In some cases, the influence of the lay leaders in relation to the lay people is stronger than pastors because lay people regard the lay leaders as closer role models and leaders than pastors.

Conclusion

In this paper, I applied the model of ODT to the KMC to enable local churches to

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[65] Weems, *Leadership in the Wesleyan Spirit*, 60-66.

meet the challenges that they experience in their changing contexts more effectively. In modern society, the church organization also confronts diverse situations. We cannot develop the church by remaining within only one frame. When the leaders of churches diagnose their churches and analyze the problems in the churches within four frames, leaders will find proper methods to develop the churches. However, many organizational problems arise for multiple reasons, so pastors and lay leaders as church organizational developers should find the solutions from multiple frames. These multiple frames of perspective will be helpful for the church's organizational development. In the KMC, to get effective responses to the application of OD will initially require time and struggle, but after setting up OD, the process will be easier, faster, and more fluid. Therefore, leaders of the KMC would be wise to apply OD to the church continually.

CHAPTER 5

THE CASE STUDY

THE APPLICATION OF ODT TO A LOCAL CHURCH IN THE KMC

Introduction

This chapter will apply ODT to a local church in the KMC. There will be a case study analysis, which reflects the church's condition through the perspective of OD. I will identify and analyze the problems of the church based on my interviewing the senior pastor and also examining the church data. I will apply ODT to the setting of the church in order to address the problems of the organization and to offer suggestions for developing an effective church organization in the four frame perspective. I will explore solutions to developing an effective church organization.

Before I begin to apply the OD process to a local church, I will briefly introduce the church, Los Angeles Korean Methodist Church (LAKMC). To place it in its community and cultural context, LAKMC is located on Melrose Avenue, a little north of Koreatown in Los Angeles. The church is very close to the Melrose exit off the 101 Hollywood Freeway. It resides in an area where the majority of the residents are Hispanics. However, the number of Euro-Americans is increasing. There are relatively small numbers of Afro-Americans in the same area. Safety in that location is not ideal but the church has the largest membership among Korean Methodist churches.

In terms of its history, LAKMC was established in 1971 as a Salvation Army Church. At that time the church's name was International United Church. In 1980, the

church name was changed to Los Angeles Korean Methodist Church. In 1984, pastor

Song was appointed senior pastor. In 1988, the church purchased land and a building for

its first new church site on 4465 Melrose Ave., L.A. CA 90029. Today Rev. Song

continues to serve the church with four pastors and three student pastors. The annual

budget is in excess of one and an half million dollars. The church supports more than 30

churches and organizations for mission. For eight years, the church has been preparing to

build a Vision Mission Center (VMC). In growth pattern, the church grew rapidly from

1985 to 1994.[1] Current, church membership has reached around eight hundred people.

The church has a Sunday school, a Korean language school, a Music school, and

AWANA[2] for children and youth.

The OD Phases for OD of the LAKMC

For OD of LAKMC, the church should follow OD phases: problem recognition,

entry, diagnosis, feedback, action planning, intervention, and evaluation.[3]

Problem Recognition

Before the OD process begins, the church members, especially pastors and elders,

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[1] Yuji Sato,"An Accurate Picture of the L.A. Korean Methodist Church," 3. In annual average worship attendance, 13.8 % was increased in 1985 to 1988. 49.2% was increased in 1988 to 1989. 18.55 was increased in 1990 to 1991. 0.8% was decreased in 1991 to 1992. 23.5% was increased in 1992 to 1993. 3.3% was decreased in 1993 to 1994. 14.8% was increased in 1994 to 1995.

[2] The full name of AWANA is Approved Workmen Are not Ashamed (2 Timothy 2:15). AWANA is a program to help children and youth for their Bible passages memorizing study.

[3] Arnold and Feldman, 524.

need to know that problems which require change exist in their organization. It is when they feel the problems that they will want to change their organization. Then the OD process can begin.

What is the main problem of LAKMC in the view of the church leaders? In the past three years, church membership has rapidly decreased by 200 people.[4] Among adult participants in Sunday worship, fifty percent are over 55 years because many in their 30s and 40s left the church. This situation has also affected children's membership in the Sunday school, which has also declined. The large numbers of departures is unusual and causes great concern to pastors, leaders, and lay members. The annual departure ratio is more than 20% of the church membership. In 2001, 177 people became newcomers and 253 people left the LAKMC. In 2002, 149 people became newcomers and 188 people left the church. In 2003, 148 people become newcomers and 132 people left the church. Church leaders have tried to understand the causes of these problems from different sources. The common sense understanding they reach must move them to do something to solve the problem because they agree that the church's situation is not good.

If LAKMC wants to keep their church growth, the church should find the problems of the church organization and address them. In the ODT perspective, if the church does not have proper structural frame, human resource frame, political frame, and symbolic frame, the church can not grow continually. If the church does not solve organizational problem, the church will lose their members continually because the church members, especially newcomers, do not find any merits to continue their

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[4] These are the numbers of membership of the LAKMC: 758 people in 1994, 870 people in 1995, 931 people in 1996, 1,012 people in 1997, 1,139 people in 1998, 1,068 people in 1999, 1,085 people in 2000, 1,009 people in 2001, 811 people in 2002.

membership in the church. They may choose another church or stop going to the church altogether. Therefore, the senior pastor and lay leaders of LAKMC should discuss their organizational problems openly. If they evoke appropriate sympathy for their argument that they need OD, the pastors will then attempt to evoke support from all church members for OD through sermons, seminars, and meetings. Once this process is completed, LAKMC will choose external or internal OD developers to manage the OD process. The senior pastor or assistant pastor of the church administration may become the OD developer.

Entry

There are three steps to the entry phase: contact, exploration, and contracting.[5] First, OD developers contact the lay leaders initially to see the possibility of beginning the OD process and they discuss the issue together. OD developers seek many possibilities for utilizing the OD process. They may feel out the climate of the organization. In LAKMC, there is an assistant pastor, who has learned and understands the role of OD developer. Or LAKMC can hire a consultant who has learned ODT. That individual would then contact the lay leaders and senior pastor to discuss the issues about the church. The lay leaders are elders, chairpeople of church departments, and leaders of mission groups. Second, OD developers explore the willingness of the people of the organization. In LAKMC, the assistant pastor, or the hired consultant, should explore the possibilities to begin the OD process. Third, OD developers and church leaders make contracts for the OD process such as time schedules for the each step, cost for the OD

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[5] Arnold and Feldman, 524-25.

process, and cooperation and commitment from church members. In LAKMC, the

assistant pastor or a hired consultant should make contracts with church leaders for the

OD process. Of special concern are the cooperation of the senior pastor and elders. Thus,

the contracts with the church leaders should include their promises to cooperate with the

entire OD process.

Diagnosis

The OD developer designs diagnostic strategies such as a review of records,

interviews, survey questionnaires, or direct observation.[6] This phase is different than the

problem recognition phase. Through the diagnostic phase, the OD developer must

discover the fundamental reasons for the problems: decline in church membership for last

three years, rapid increase in the average age of the church members, decrease in

children's membership, low settlement ratio of newcomers, high departure ratio of the

church membership, and short term pastor's leadership. In this study, I interviewed the

senior pastor, reviewed many records,[7] and observed the church directly.

The OD developer should interpret the information and data by comparing them

with past results such as a data of average attendance ratio of the church members of this

year by supplementary data. The OD developer should request the records of past results

to the LAKMC. This process will allow the OD developer to identify the problems by

applying the four frame perspectives.

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[6] Arnold and Feldman, 527 (Table 18-1 A Comparison of Different Methods of Data Collection) , 529 (Figure 18-3, Sample OD Data Collection Questionnaire)

[7] I reviewed annual church statistics, the lists of newcomers' names and lists of people who left the church, church survey materials.

Feedback

The OD developer reports back to LAKMC leaders a review of the data collected during analysis in the feedback meeting. They will get detailed data of the problems which provide precise pictures of the current condition of the organization. The OD developers provide an objective description of the data, but it will most likely create a passionate response of resistance among the members of the organization in regard to undertaking changes designed to solve the identified problems. After that meeting, the data will be shared with the organization members. Through this phase, the OD developer strives to ensure his/her acceptance by members of the LAKMC.

Action Planning

To deal with identified problems, the OD developer and the church members begin to take certain actions. The OD developer assists the leaders of LAKMC as they explore available methods of intervention for solving the problems.

Intervention

At the LAKMC, if a problem is about an individual, Skill Development and Life and Career Planning will be useful methods. If a problem surfaces on the group level, Role Analysis and Team Building will be useful methods. If a problem is about the entire organization, Survey Feedback and Grid OD will be useful methods. The LAKMC has diverse problems in four frame perspectives. I classified the legacies, problems, and alternatives as intervention skills of the LAKMC by four frames in the next section:

"Analysis and Alternatives for OD of the LAKMC." The OD developer encourages LAKMC to apply these alternatives.

When suggesting alternatives to solve the problems, the developer should consider that a problem is not solved by only one frame. Alternatives must be found to solve the problem in multi-frames because people who are related to the problem have different understandings that correspond with what they perceive to be their own benefits. Therefore, the OD developer and the LAKMC leaders focus on how to involve the whole organization in solving detailed problems.

Evaluation and Follow-up

To evaluate the impacts of the changes undertaken on the functioning and effectiveness of the organization, the OD developer and the LAKMC leaders should collect data from an evaluation for preparing and planning the next action. They can use survey, data collection and analysis, etc. The results of this analysis are important materials for the next step, so OD developers will need to evaluate the OD process with the church leaders.

Interview Questionnaire and Answers of the Senior Pastor at LAKMC

I interviewed Pastor Song on August 30th at his church.

To analyze the general situation of the local church

-How is your church organized? An organization chart will help to explain the

organization of LAKMC. There are the general conference of LAKMC, the board of church management, the council of LAKMC leaders, departments, and committees.

-What is the most important part in church structure? Mission groups according to ages are the most important part in our church structure. Church members join their age groups with their spouses. The church considers the husband's age as a standard in dividing the age groups.

-How are your church's committees composed and managed? He follows KMC politics when the committee members are selected. The board of church management is composed of pastors and elders. The members of church building search committee are chosen from the church leaders. He calls them a "task force team."

-When you do your ministry, how do you involve your church members in that ministry? He agrees that the pastor's spiritual and managerial leadership and lay persons' ministry involvement is important. Pastors and church members should work together like an organ," he says. He tries to provide various opportunities for church members to participate in ministries such as choirs, praise team and other departments.

-How do you manage conflicts in the committees of your church?
To take conflicts between English and Korean youth groups as an example, he makes efforts to unite them through prayers and outdoor sports. If there is time conflict between them, he listens to each group and tries to mediate. He does not side with either of the groups.

-What did you do to create an atmosphere in your church to encourage growth? He focuses on the worship service to give people spiritual dynamics. He thinks that dynamic worship services will encourage church members and the church members, and

will foster church growth. He gives careful attention to the church's settling system for newcomers. This system has helped the church to grow gradually. "One Family Invitation Event"[8] also has been an effective tool for church growth.

-How important was it to you to establish an organizational system for your church? He wants to follow the polity of the KMC and give the church members more positions because he think that when people assume positions of responsibility, they will be motivated to devote themselves.

-What is your goal in developing the church organization? He encourages many church members to serve as chair persons of each department. He thinks that the mission groups are very active and successful. Each mission group meets in its age group for Bible study, testimony sharing, and fellowship. The uniqueness of these mission groups is that each mission group helps out financially for missions. Each group volunteers for various church services. Each group meets on Sunday after the worship service.

-How do you establish the priority between a person's rights and the necessity of completing a task? He thinks nurturing people is important in his ministry. However, he is driven to follow God rather than people if the work is God-inspired. If people do not see the importance of the God-given tasks of the church, or refuse to participate, he feels they cannot be church members. He wants to reduce the departments of the church organization gradually.

-How do you diagnose the problems in your church? By listening to lay

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[8] "One Family Invitation Event" is an event to promote newcomers. Usually, this event continues for three months. To prepare this event, the church makes a new committee and the committee makes vary plans to bring newcomers to LAKMC.

leaders of the church and the pastors, who visit his church.

<u>To analyze the church structure</u>

-Does your church have job descriptions for all staffs and lay leaders? Yes.

-How is your church's structure different from other churches' structure?
The mission groups, divided by age group

-What determines the shape of your church organization's structure?
To evoke dynamics for church growth.

-Is either structure more effective than the other? Or has your church
organization evolved an approach to organizing that fits its own task and environment?
He is more concerned with leadership development than structural change because if
leaders do not work, the structure is useless.

-How would you define your church's structure? (For example, a
centralized structure or a decentralized structure?) Both. The board of church
management is a centralized structure and the department, committee, and mission group
is a decentralized structure.

-Do you think that your church structure fits its circumstances well? Yes.

-How do you decide what structural change is needed? Elders' rights and the
terms of office. He wants it to be more flexible to appoint new elders.

-Do you think that your church needs to be restructured? He does not feel
any need to restructure the organization. He has more serious concern for developing lay
leaderships and their involvement in church ministry.

To analyze the church's human resource frame

-How do you know the condition of relationship between pastor and layperson? He thinks that his relationship is sound because he tries to have peaceful relationship with church members. He accepts church members' suggestions or demands. He visits church members, if they open up their houses for visitation.

-Do you think that individual rights is more precious than attaining the goal of the organization? Basically, nurturing people is important but if the work is for God, he follows God rather than people. If the people don't follow the work, the people cannot be church members. Generally, human rights are more important than attending the goals of the organization. However, for God's mission, the work is more important than human rights.

-Does your church have any programs or events to increase human relationship? The dinner for newcomers, sports, picnics, visitation to the newcomer with other church members.

-How do you manage the conflict between church members? He does not intervene among them. Usually he listens to both parties and encourage them both.

-What kinds of needs do your church members bring to the pastor? They desire that the senior pastor visits homes or business places of church members. They think the pastor is very charismatic, so they want the pastor's leadership to be softer.

-How does the church and pastor gather people's needs? Survey, small group meeting, other pastors.

To analyze the church's political frame

        -What kind of conflicts among groups does your church have?

Not much, but sometimes, time conflicts among church groups

        -What are the most serious conflicts in your church? In the process of

purchasing the new church building, many people left the church. The rest of the church

members are still on struggling because church did not create agreement among the

church members.

        -What is the way to solve conflicts among the groups? Listen to both parties and

take a role as a mediator.

        -What are the ways to solve conflicts among the committee members?

Listen to both parties and help them to understand each other's view.

        -When a gap erupts between role expectation and role actuality, how is the

problem solved? Listen, observe, and respond positively.

        -How are problems solved among church committees? Mediate the

committee, listen to each committee's opinion, express his opinion about the conflict as

pastor.

        -What is the way to guide the opinions of the church members? He does

not use special ways, but through meetings with the church members, he shares his

opinion.

        -What is the role of the pastor to solve the conflicts among the groups or

people? He prays to overcome conflicts, communicates with people, controls himself to

be a patient leader, and leads the people to God.

        -Have you ever tried to treat the conflict by any ways of negotiation?

He does not like to use the term "negotiation" because its term is secular. He wants to be a mediator to solve the conflicts.

To analyze the church's symbolic frame

-What kinds of rituals, ceremonies, and stories does your church have? Basically, we follow the Protestant church tradition. Generally, the church's ceremonies are too weak to influence church members.

-Does your church have a shared vision among the church members? The church has shared its vision. Currently, he feels that the church needs re-visioning to reshape.

-Has your church members had any chance to listen to your church's shared story? Through the dinner for new-comers and the class for new-comers.

-Whenever you make some event, does your church let the church members know the purpose and meaning? (If yes, what are the roots of the purpose and meaning?) He thinks the church explains the purpose and meaning of event. But each event is not related to the church vision.

-Do you have any committee to support your church's rituals or ceremonies? Yes, Worship Committee

-What kind of cultural factors does your church have? The emotion and feeling of traditional and evangelical worship are very active and dynamic. Both traditional and contemporary worship services meet the needs of older Korean adults and the young adults. Senior pastor has long term leadership for twenty years. Senior pastor's twenty years of leadership has shaped the church culture.

Analysis and Alternatives for OD of the LAKMC

People who participate in events of LAKMC are usually about eighty adults in number. They represent only about ten percent of the entire church population. They participate in almost all the events, not because all the events are interesting, but because they think this attitude is doing God's will. However, the rest of the members do not join in most of the events, except for Sunday worship services. Around four hundred adult people join worship services every Sunday.

Structural Fame

The LAKMC is one of the KMC sites in the United States. The entire church membership is composed exclusively of Koreans. It is a typical homogeneous Korean church in Los Angeles, California. As is true of other immigrant churches in US, church members are inevitably shaped by the American culture even while they retain their Korean identity. For example, although they respect the pastors, elders, and old members, they do not like hierarchical structure and leadership.

Usually, a local church of the KMC polity is composed of six departments.[9] However, LAKMC has twenty-five departments. Although she follows the KMC polity in dealing with their church membership and in appointing their leaders, she has added many departments that she considers appropriate to her situation. For example, she has begun an English ministry department to support English dominant members in the

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[9] There are financial, missionary, educational, maintenance, social service, and culture departments.

church. The church pastors feel that there is a lack of relationship between parents and youths in church life. In the church, the youths usually speak English, but the adults speak Korean language, so their communication is uncomfortable. Therefore, the educators have designed different programs and schedules. Although they are members of one church, there are in effect two different churches: one a youth church, the other an adult church. When the youths become young adults, they cannot join the adult group because the adult group uses the Korean language and has the typical Korean mindset.[10] LAKMC spends fifteen percent of the church budget for its EM ministry.

Legacy. In the structural frame, LAKMC has some legacies for developing organization. First, she has many departments, committees, and mission groups to provide the members with various positions to serve without other peoples' control. These positions will motivate the lay leaders. For example, among small groups, age mission groups[11] are the most active ones in the LAKMC. The leadership of them is very important because they inspire their members to join their activities. All church members and leaders agree that their position and role are important to activate the church. The age mission groups are responsible for supporting missionaries financially, supporting major church events, and helping out in the kitchen for Sunday lunch. When they meet together on each Sunday, they also study the Scriptures together, pray together, and have fellowship together.

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[10] Most Korean adults consider the structural hierarchy in Confucianism to be important. The younger people have to respect older people. The younger people have to follow the older people's orders. The organization's needs are a priority over personal needs.

[11] Age mission group is a small group meeting for the married couples in their age level. Single adults join the groups in their age level.

Second, the LAKMC board consists of pastors and elders. This encourages the lay leaders to participate actively in the church ministry. However, during board meetings senior pastors discuss many issues with the elders, and, because they meet on a regular basis, the board tends to decide quickly on issues, even on matters that go beyond church ministry.

Third, there is the church building search committee members which offer their expertise and experiences in business in purchasing a church building. This committee has a useful structure to develop human resources for the church. Currently, the committee has a plan to build a Vision Mission Center (VMC). Thus, this special committee encourages church members to participate with their concerns, talents, and passion in the process for the big project.

Fourth, pastors of LAKMC are given job descriptions. Following their job descriptions, they have a clear understanding of their working hours, and what they are and are not to do. Their job description is amended every six months with ministry redesign.

Fifth, the structure of the church is a complex structure both centralized and decentralized. It means that the church has been developed as a proper organization with her unique situation. When the situation of the church is changed in environment, technology, church growth, changing political situation, and changing church leaderships, the church needs to change her structure. LAKMC has already changed her structure to respond to the current situation of the church.

Problem. In the structural frame, LAKMC has some organizational problems that demonstrate a critical need for OD. First, most of the committee leaders share

multiple leadership commitments in other groups as well. LAKMC has over forty mission groups, departments, and committees. However, some lay leaders are in charge of more than three departments. For example, elder K is leading the financial department, unified band group, lay committee, and a home cell group. Most definitely these roles will eventually wear him out physically, emotionally, mentally, and spiritually. Many church members and pastors expect total devotion from lay leaders, but they will suffer burnout, poorly manage their groups, and finally leave their churches.

Second, the elders of LAKMC have too much power to make decisions. They are members of the church planning committee. Actually, the main function of the committee is consideration of the plans for the church ministry. However, the senior pastor uses that committee as a committee to make decision for their ministry. For the pastor it is easier to use the committee to make decisions than bringing together all church leaders. This situation allows for the elders to have much influence. However, the church does not have any system to evaluate their roles. Once they become elders, they can keep their title for a long time with positional benefits. Thus, some people want to become elders. It becomes a struggle among the pastor and church members. When they do not become elders, some of them leave the church.

Third, the church has not yet prepared job descriptions for lay people. Although the church has regulations, lay people are not clear about their roles, rights, and duties because the church leadership did not give them job descriptions. The church needs to prepare the job description for the church members.

Alternatives. In a changing church situation, the church might have to give up its traditional structure, and choose a new structure. The most important thing is the church

needs the OD process to change the church structure and solve the problem.

If the church tries to solve the problems without using the OD process, the problem may happen again because she has not amended the roots of the problems. For developing the church structure, LAKMC should basically follow the steps for OD: problem recognition, entry, diagnosis, feedback, action planning, intervention, and evaluation. The pastors and lay leaders should feel the structural problems of the church in their church life. They should decide who will become the OD developer and support them. The OD developer should diagnose the problems through a survey, analyzing church data, or listening to church members. The OD developer should report the result of the diagnosis to the church leaders. They should find some interventions to develop the structure of the church with the OD developer. Finally, they must evaluate the results of the intervention. If the results are not satisfactory, they are to find the reason for failure and make new action plans. When they find the ways of intervention, they should know restructuring is a major method to solve structural problems, so if they discover structural problems, they should change the structure and realign the positions.

To solve the first problem which is that some lay leaders are in charge of more than three departments, LAKMC needs to reduce the number of committees and departments that they have in their short term OD plan. The committee or department leaders can not overextend themselves to fulfil multiple leadership roles. At the end of each year, pastors should suggest ideas that would reduce the number of departments and committees that they lead. However, there is the possibility that some elders will oppose changes, because they worry that the church might suffer disorder by what they think of as radical structural changes. I suggest that the pastors communicate with these elders. If

the pastors can communicate their ideas clearly in a way that they can comprehend the benefits in reducing groups, they would eventually accept ideas for change.

This problem is related with human resource development in a long term OD plan. If LAKMC motivates and educates her church members well, she may have many leaders for her committees and departments will not have to give lay leaders multiple positions. Therefore, OD developers and the church leaders should deal with this problem in multi-frame perspectives.

Second, to solve the second problem which is that elders in LAKMC have too much power to make decisions, actually, the church planning committee needs to recover its main function which is to consider plans for the church ministry. The senior pastor should not use that committee as a committee to make decisions for their ministry. The church should have some opportunity to evaluate their roles. K pastor in O church has a Bible study class with elders every week. Through the class, he leads the elders to reflect on their roles in God. As in the case of O church, pastors at LAKMC should develop some methods to evaluate the elders. Elders in the church are important, because church members look up to them. Elders of LAKMC should be educated that they are volunteers, and their authority and rights should be checked and controlled. And the pastors should come up with a polity for elders.

Third, to solve the third problem, the church should develop her guidelines including roles, rights, and duties of lay people. The guidelines should be careful in job descriptions for all positions of lay people. These job descriptions will be adjusted regularly reflecting the changing church situation.

<u>Human Resource Frame</u>

      The senior pastor Song values relationships in ministry. He tries to visit his church members as much as he can, and responds faithfully to the requests of his church members. He meets the needs of his congregation one by one. The church has many fellowship events. For example, the church provides free Sunday lunch to all members. Lunch is prepared by the volunteers from mission groups. Each mission group takes its turn serving on a monthly basis. Church members can have fellowship over lunch. Mission groups experience being a part of the church as they serve lunch together. The mission groups meet for Bible study, fellowship, discussions, and prayer for one another. The entire church is encouraged to have fellowship through their mission groups.

      The senior pastor values Sunday worship. He believes that Sunday worship service is the image of the church. He thinks that the congregation will think positively about their church through their Sunday worship experiences. In a survey in 2000 at the LAKMC, church members pointed out that Sunday worship service was their most satisfying church experience.

      <u>Legacy.</u> LAKMC gives lay leaders many opportunities to participate in church ministry. Rev. Song discusses many things with elders. He listens to suggestions and complaints of the church members. He tries to give them answers as soon as possible. Basically, he agrees that the church should support human rights. The church has many fellowship programs such as the dinner for newcomers, sports, picnics with church members. Church members like to join the fellowship events because they appeal to their sense of solidarity as immigrant people in church congregations. When conflicts happen within church members, the pastor does not quickly take a stand in the struggle. He

observes the situation of the conflicts. To know church members' opinions, the church often surveys their opinions, the pastor meets some groups, and the pastors talk with each other. Most church members are satisfied with senior pastor's spiritual leadership.

Problems. In human resource frame, LAKMC has some organizational problems that demonstrate a critical need for OD. First, although the church gives lay leaders many chances to participate in church ministry, the participant leaders are very limited because elders and some old members restrain other lay leaders. Many lay people do not want to have positions at that church to avoid falling into the struggle. In many cases, when one person tries to do his/her best for the church ministry as a new lay leader, other members criticize the person and the person feels hurt by others.

Second, although she has many departments, committees, and small groups, only about eighty people from among six hundred adults participate in the departments, committees, and/or mission groups. For example, the church gave all church members application forms to choose departments they want to join in 2004. However, only thirty people turned in the form. This means that most church members do not feel any strong attraction to the departments, committees, and small groups.

Third, LAKMC does not have big events to attract members and newcomers because the church plans too many activities and events in small sizes. Each leader of the many committees, mission groups, and departments plans his/her own activities and events. They don't want to give up their individual plans and integrate their activities to create larger attractive projects. For example, last Christmas season the church had three similar music worship services because three groups did not want to yield their plans to have a single big music event. The youth orchestra team, music department, church choir

each wanted to perform a musical event. Although the participants of the musical events are all the same people, LAKMC held three musical events that were very similar. One of the events invited neighbours of the church members. However, only four neighbours joined that event because the church did not prepare the event so it was sufficiently attractive to her neighbours. The other people who attended were church members.

Fourth, the church has lost many lay leaders, a kind of the human resources, over the last three years. When the senior pastor announced his plan to buy a new building, people, who thought the building was too costly and was not meant for a church building, left the church. They demanded senior pastor to give up his plan. But the senior pastor did not let go of his plan to purchase the building. Around two hundred people left the church over that. Basically, the senior pastor wants to establish good relationships with church members. However, the senior pastor remains unwilling to give up the project because he thinks that the project was inspired by God. Church members continue to leave the church because of this conflict.

Fifth, the efforts of the church to respond to church members are not systematized. The pastor responds to them case by case. Thus, the response is not sustained for long and the same kind of demands or complaints happen again.

Sixth, the pastor thinks God's mission is more important than human rights. Thus the senior pastor demands strict obedience from the church members to attain his goals for the church. This attitude of the pastor gives church members the feeling that the senior pastor does not have concerns for the people, so some believe that the VMC project is not for God but for the pastor.

Seventh, the programs for developing human relationships are usually short term programs. The church does not care deeply for the needs of the church members. There is no regular survey of plans to get church members' opinion. There is no regular visitation for church members, so people have expressed their desire that the senior pastor visit their homes often.

Alternatives. For developing human resource of the church, LAKMC should follow the steps for OD: problem recognition, entry, diagnosis, feedback, action planning, intervention, and evaluation. To plan action and intervention, the church leaders and OD developers should know that training is the best way to develop the human resource frame. LAKMC should make an effort to invest in the training of church members and pastors. In Chapter 4, I introduced the process of transition for developing human resources. In this training process, we need to prepare for transition because transition is the fundamental shift that occurs as change takes place. If there is no transition, the real change to develop the organization does not occur. Therefore, when we try to implement action planning and intervention we need to use the process of transition.

There are some other training ways of ODT for human resource development: Skill Development which provides detailed skills for their jobs, Life & Career Planning which gets individuals to define their personal goals for growth, and Sensitivity Training which gets individuals to reflect his/her behaviour in sense.

The church should invest much money and serious concern into developing human resources. Actually the annual budget of LAKMC is over one million dollars, but the education department for adults spends under two thousand dollars. Although the church allocates two thousand dollars for the seminar participation by pastors, the senior

pastor does not encourage the pastors to use the money. Rev. Song should encourage the other pastors to participate in many seminars. LAKMC should spend more money to educate lay leaders so they have professional knowledge and skills to fulfil their roles. The church also should encourage lay leaders to appreciate the value of the people's participation in church ministry. To encourage church members to devote their lives to God, church pastors need to listen their needs, concerns, and difficulties.

First, how can the church encourage those who are afraid to commit to lay leadership in fear of getting into potential problems and struggles? The pastors should encourage their lay leaders and provide various opportunities--such as surveys and counselling--to listen to their feelings about their situations and roles. The church should educate some of the more elderly members to accept other lay leaders in the spirit of the love of Jesus Christ. Special seminars or training meetings for church lay leaders may be helpful. The church also should educate members to the value of the devotion of their lives although they may continue to struggle. When attitudes of the old lay leaders change toward greater friendliness, lay people will also change their feelings. When the church members feel that their roles for the church ministry are considered valuable, more people will devote themselves as church lay leaders.

Second, to solve the second problem which is that only about eighty people among six hundred adults participate in the departments, committees, and/or mission groups, pastors of the LAKMC should motivate the lay leaders to perform their mission eagerly. How could the church motivate people? If lay leaders demonstrate an eagerness for their mission, they will recruit more to become members of the departments and groups. To motivate the lay leaders, the pastors should prepare detailed job descriptions

for them so they can check up on their duties and rights, understand the communication channels, and be clear about the limitations of their rights and duties. The church should support lay leaders by providing training in professional skills and knowledge and for growth toward spiritual fulfilment. For example, if a person becomes a chairperson for the maintenance department of the church, the church should consider his qualifications for fulfilling his position. If he needs to learn something in order to fill that role, the church should pay the tuition for his learning. Since lay leaderships are based on volunteering, if the church gives volunteers meaningful rewards such as spiritual, emotional, positional, and honourable rewards, they will be motivated.

Third, to solve the third problem which is that LAKMC does not have major events that would attract large audiences because the church plans too many small-sized activities and events, the OD developer and church leaders should deal with this problem in a structural frame and a human resource frame. Structurally, LAKMC needs to reduce the number of committees and departments. She needs to have organizational overview that would prevent duplication of events and would arrange for a few special events to evoke the interest of the many people. In human resource development frame, pastors can help leaders of the departments to focus on a few quality events that would attract the rest of the church members. Pastors should educate the lay leaders to cooperate with each other.

Fourth, to solve the second problem which is that there is a communication gap between the senior pastor and church members about the VMC project, LAKMC needs to have regular surveys to understand the levels of intimacy between the pastor and lay people. The church needs to have time to listen to the expectations that exist between

pastors and church members. The senior pastor should make an effort to understand the minds and life situations of church members. The senior pastor should present his vision for the project to the church members continually.

Fifth, to solve the third problem which is that the church does not make an effort to respond systematically to the demands of church members, the church should have some system to receive the requests, suggestions, and complaints from church members through many channels--such as surveys or annual visitation of the whole church member by pastors. The church should also have some systems to respond to the request, suggestions, and complaints from them by mail or announcement.

Sixth, to solve the fourth problem which is that church members think that the senior pastor does not have concerns for the people and some people are concerned that the VMC project is not for God but for the pastor, the pastor needs to have sufficient time to talk with the church members about the project. If the church members are not ready to participate in the project, the senior pastor should allow more time to discuss the project with church members. The church leaders need to be more sensitive to where the majority of church members are spiritually. When 90 percent of the church members are not involved in church ministries, except for Sunday worship services, they should have spent more time in building consensus first among church members.

Seventh, to solve the fifth problem which is that the programs for developing human relationship are usually short-term programs and the church does not care deeply about the needs of the church members. The church should have regular survey plans to stay in touch with church members' needs. The church also needs to develop long-term

programs to develop human relationship such as Sensitivity Training which teaches individuals to reflect on his/her action in sense.

The most sufficient resources in the church may be human resources. When the church opens the church ministry and educates the volunteers, and provides them with psychological support, many more people will participate in the church ministry. Thus, the church should make an effort to develop the human resource frame.

Political Frame

LAKMC has some conflicts among groups: three church choirs compete to recruit more members to their choir; Korean ministry (KM) and English ministry (EM) praise teams struggle over a storage room to get more space to store their equipment; the Korean youth group and English youth group have difficulty getting along with each other due to language and cultural gap. The senior pastor is reluctant to intervene when conflicts between the groups are not serious. However, when serious conflicts do arise, and when he must intervene, he listens to both sides of the story. After he listens, he suggests ideas to ease the conflict.

Legacy. LAKMC members usually agree about the spiritual leadership of the senior pastor. They agree their senior pastor has spiritual power and they should follow the pastor's advice because that is God's desire for the people. Therefore, when they have conflicts, they consider the senior pastors' opinion and stop a quarrel. When a conflict happens among church groups or people, the pastor does not act in haste to judge conflicts. He listens to both parties and takes a role as a mediator.

Problem. In the political frame, LAKMC has some organizational problems that demonstrate a critical need for OD. First, the LAKMC does not invest in developing programs to improve relationships or to transfer conflict situations to new relationships. In the church, some conflict about the VMC still remains because some people still do not like this project and people have left the church because of it. The project is not finished. The church gave up the new property to the L.A. Unified School District (LAUSD) which wants to buy the property for a school building. However, the church leaders are trying to buy a larger piece of property from LAUSD for the VMC. In these situations, she tries to hide conflicts among the church members and church leaders because they have negative feelings about ongoing conflicts and they believe God will solve the conflicts when they pray to God.

Second, the church leaders are passive in regard to managing conflicts in the church. There was conflict among church choirs, bands, and youth groups in LAKMC. Their tension and inconvenience has not been resolved perfectly. The senior pastor does not want to intervene when conflict arises between groups. The church does not intend any programs to improve their relationship and to transform the conflict into a new relationship. Whenever conflicts happen, the pastor thinks about how to solve the conflicts and he advises them, but the help is only temporary. The senior pastor does not like to use the term "negotiation" because it is a secular term. He prefers choosing prayer to resolve conflicts, so he goes to the mountain to pray whenever there are problems and conflicts. He believes God will solve the problem or God will give him wisdom to solve the problem.

Alternatives. For developing the political frame of the church, LAKMC should follow the steps for OD: problem recognition, entry, diagnosis, feedback, action planning, intervention, and evaluation. In the action planning and intervention steps, the church leaders and OD developers should consider the following things. Church leaders should study the programs to develop and improve their relationships and to manage intra-personal conflicts.

First, to solve the first problem which is that LAKMC does not invest in developing programs to improve relationships or to transform conflict situations, I suggest that the church leaders should study the programs to develop their relationship and manage their conflicts. In Chapter 4, I suggested "conflict transformation." The conflict transformation is a fundamental effort to solve conflicts in long term perspective. However, church leaders do not have to intervene in all conflict situations that might arise between the church members. The church leaders can obtain the information on conflict transformation, and teach it to the members, who are in conflict situations. To learn about conflict transformation, church leaders can invite the guest speakers to their churches including pastors, professors, and teachers from schools.

In the process of conflict transformation, the church will create grounds where issues can be renegotiated and new associations formed. Actually, the church still has conflicts about the VMC projects. The conflicts among the church choirs, bands, and youth groups have not been fundamentally transformed. Thus, the church needs to have arenas in which it is possible to share their ideas with the other groups. When the church is processing projects, the church should communicate and negotiate with church

members. In the process for conflict transformation, the church leaders should learn how to manage conflicts and how to compromise, bargain, and negotiate with each other.

Second, to solve the second problem which is that church leaders are passive in the management of conflicts in the church, the OD developer needs to suggest that the church leaders learn "conflict transformation." When they have learned that, they may change their understanding about 'conflict' positively. In the OD process, the OD developer needs to suggest a seminar for a few days' education. If the OD developer can teach conflict transformation, it would be good for LAKMC. If not, they can invite a professional educator from an outside institution for "conflict transformation."

Symbolic Frame

LACMC follows an evangelical protestant church tradition. She has baptism, communion service and washing of feet for church members. The church holds the tradition of protestant churches: Word of God (preaching of the Gospel), praise and worship, and prayer. The church's ministry focuses on Sunday worship service. The senior pastor spends three days in preparation of the Sunday sermon. Senior pastor agrees with the need to stress symbolic factors.

Legacy. Many people are satisfied with the Sunday worship service because the worship service gives the church members a spiritual high. The senior pastor spends much time preparing his sermons and most church members are satisfied with his sermon. The church has begun to use many media techniques for the worship service and it prepares a new style of worship service for the young adult generations. The church often presents the history and future vision of the church to the church members when

they invite newcomers for special dinners. The church has much concern for newcomers, so the church has "one family invitation" for three months every year. This event encourages the church members for mission. The senior pastor has served for twenty years at the church, so the church members feel some stable leadership from the pastor.

Problems. In symbolic frame, LAKMC has some organizational problems that demonstrate a critical need for OD. First, she does not spend enough energy for the symbolic factors such as rituals, ceremonies, and stories. The senior pastor thinks the Sunday worship service is the most important thing, so for three days he prepares the sermon. However, members who are in their 30's and 40's think the senior pastor's sermon is boring, that his sermon style is good for old people. Although the worship committee of LAKMC works, it does not have the ability to advise the pastor or to develop a more inclusive worship style.

Second, the senior pastor did not share deeply enough his vision with all church members, giving them a long enough time to discuss it. He only suggests his vision of the church and some of the church members follow the vision. Although each church event identifies the purpose of the event, the purpose is not related to the church's vision. Thus, members' sense of belonging is weakened.

Third, the church members feel that the authority of the senior pastor is too strong. These are some of the ideas people have about the pastor: the senior pastor has strong spiritual leadership, he is the decision maker, his decisions have not failed, he controls his life without fault, and they feel that they are persuaded by him. It is nearly impossible to get advice from church members about the senior pastor.

Alternatives. In the action planning and intervention steps, the church leaders and OD developers should consider the following things. First, to solve the first problem which is that the church does not spend much energy for the symbolic factors such as rituals, ceremonies, and stories, LAKMC needs to empower the worship committee to prepare many symbolic factors for the worship service because the Sunday worship service is a good chance to use a symbolic frame for the church ministry. The worship committee should spend more time and money to prepare symbolic elements for worship services. The church leaders need to prepare new job descriptions for the people of the committee and rearrange church leaders for the worship committee. If the committee brings the responses of the church members about the pastors' sermon, worship style, and characteristics of the worshipers, this will be very important information and the data will help to develop a symbolic frame of the church. Especially for the church's future, changing the emotion and feeling of the church to serve the young generation will be needed. If the worship committee develops the symbolic factors such as rituals, ceremonies, and stories for the young generation, they may like to come to the church.

Second, to solve the second problem which is that the senior pastor did not share the church vision deeply with all church members with enough time to discuss it, the leaders of LAKMC should learn what the "vision" of the church is. When they learn about "vision," they may feel the necessity for sharing it with church members. A vision is a goal of the church for her future, so when people share the vision of the church, the church will be in an informed position to address the problems of the church.

The senior pastor needs to survey the understandings and opinions of the church members about the vision of the church. This survey will provide important data to

evaluate the ministry of the pastor for the church vision. The VMC project is not finished yet, so the church needs to have a more long-term common vision of the church. Having more chances to share the church's shared story will be helpful.

Third, to solve the problem which is that the church members feel that the image of the senior pastor is too strong, the pastor needs to introduce himself to the church members. Many people desire that he visits the church members often. He needs to devote more time to meeting church members. He needs to visit all church members in an annual schedule. Actually, it is a traditional ministry of the Korean Church. Most people want their senior pastor to visit their homes. It is important not only that the pastor meet all church members through the worship with good sermons but also that the pastor meet individuals at their homes or working place to show concern for them. If church members meet the pastor personally, their preconceptions about the pastor will be changed. However, if the pastor does not have time to visit all of his church members' homes, he can also have special dinners with 3 to 5 families living in the same geographic area. Church members then can get to know the pastor in personal ways, and it can be helpful in reducing the stereotypical perceptions about the pastor. The pastor also should evaluate which leadership style will be better for his future ministry. Currently, many scholars suggest the pastor's leadership as a guide, helper, and supporter instead of a charismatic leader.

Conclusion

In this chapter, I applied OD to LAKMC. I identified and analyzed the problems of the church based on interviewing the senior pastor and examining the church data.

I also suggested solutions to the problem in OD development with four-frame perspectives.

LAKMC has rapidly grown for the last twenty years. The church is the largest church among eighty KMC churches in the L.A. areas. There are many legacies such as a dynamic worship service, sharing ministry with elders, pastor's long-term leadership, and many fellowship programs. However, the church does not approach a systematic approach to developing the church in four frames. Currently, the church wants to grow continually and become useful for her neighbours, city, and a world mission. However, LAKMC has many challenges which will make it difficult to attain those goals.

If the church wants to attain her goals, she should be developed in a four-frame perspective. When the church leaders develop her, the leaders should follow the steps for OD. If she recognizes her organizational problems and resolves these problems in the OD process, her church members will not leave her. The church needs to invest more money and time to develop church leaders. LAKMC needs to change her structure to fit her situation and give her leaders clear job descriptions with education to perform their missions. She should motivate church members and educate them in a transition perspective. Her leaders need to learn and apply "conflict transformation." Before conflicts happen, her members should learn the differences of having to bargain, compromise, coerce, and negotiate. She needs to strengthen her use of symbolic factors such as rituals, ceremonies, and shared stories and vision. She should find the ways to set up a supportive climate and a cooperative organization culture in herself.

It will not be easy to change structure, polity, thinking, rituals, system of the church, but if she really wants to attain her goals, she should be developed in the four-

frame perspectives. The senior pastor and church leaders should analyze their church's situation, and find out the organizational problems in four frames, and devise strategic planning, apply the plans to develop the church, and evaluate the result of the OD process.

CHAPTER 6

CONCLUSION

In this project, I examined a model of ODT and applied it to the church management of the KMC in order to enable individual churches to meet more effectively the challenges they face in their changing context. Although the church wants to grow continually, people expect that the church should change herself for the people. In a rapidly changing social or environmental situation, people already experience many new things such as a democratic process for making decisions, using communication media for education and ceremony, servant leadership, and clear administration of the organization, etc. Many young adults Christians dislike the idea of becoming church members and they leave the church because they think the church does not develop herself and as a result is boring and unreasonable.

Thus, I suggested that the KMC should use ODT by developing appropriate structural, political, and symbolic functions and improving its human resource function. OD offers many useful ways to diagnose and develop KMC to respond to changing social or environmental situations.

In Chapter 1, I introduced the outline of this project. There were the problem addressed by the project and its importance, thesis, definitions of the major terms, works previously done in the field, scope and limitations of the project, procedure or integration, questionnaires for interview, and chapter outline.

In Chapter 2, I studied the basic concept of an organization, the understanding about the church as an organization in biblical and theological perspectives, the theories

of the church organization, a system theory for the church congregation, and the church and church administration. The main reason of this chapter was to examine the church as an organization and that it should be administrated to survive in changing situations. Currently, most pastors and lay leaders consider spiritual insights as the most important thing to manage the church. However, I argue that the church is an organization and she needs to use the knowledge and skills of administration for managing herself.

In Chapter 3, I studied the concept of the OD and COD: the definitions, objectives, and processes of OD, the structural, human resource, political, and symbolic frames for OD, using organizational development theory in the church, considering the church's situation in its environment and COD, the leadership of pastors for COD, and the culture and climate of the organization and COD.

Through these studies, I introduced ODT. I introduced the process, skills, and levels for OD. I found OD is not only an effective short term strategy but also a long term process. To apply ODT to the church, I studied several possibilities to use OD in the church. I insisted the church can use ODT because the church is an organization and ODT has many useful strategies for COD. And I suggested the church should consider situations of the church in which to use ODT, the pastor should become the OD developer, and the church needs to develop a positive OD culture and supportive organization climate.

In Chapter 4, I applied ODT to the KMC. I analyzed situations and polity for local churches of the KMC within the four frames of OD, studied the roles of the local church pastors and lay leaders as OD developers of church organization, and applied ODT to the KMC considering the structures, ministry conditions, and uniqueness of the

KMC. I applied the model of ODT to the KMC to enable local churches to meet more effectively the challenges that the churches experience in their changing contexts. The KMC has a polity for local churches and the local churches can diagnose their churches and analyze the problems in the churches by four frames and that the leaders can find proper methods to develop the churches. Churches might not see the visible outcomes right away after setting up the OD. Church also might undergo much hardship in applying OD to their settings. However, the churches will benefit from OD because the process of OD will be easier, faster, and much more fluid once OD has been applied in their church settings.

In Chapter 5, I applied ODT to a local KMC church. I selected a church for my case study. I identified and analyzed the problems of the church based on my interviewing the senior pastor and also examining the church data. I applied ODT to the setting of the church to address the problems of the organization and to offer suggestions for developing an effective church organization in the four frame perspective. I explored solutions in developing the church's organization. The process of OD in order is problem recognition, entry, diagnosis, feedback, action planning, intervention or implementation, and evaluation. If it is necessary, we can rerun OD process from diagnosis again beginning with the result of the first evaluation.

There were some limitations of this study. First, my study did not deal with all churches but limited my focus on the Korean Methodist Church (KMC). ODT can be applied to all churches, but my understanding and experience is limited to the KMC.

Second, I did not choose many churches but chose a local church for the case study in chapter five. If I were to choose many churches for the case study, I would have

more chances to apply the ODT in different church settings, but I chose only one KMC church because I tried to concentrate an in-depth study.

Third, for the case study, I did not interview many people but only the senior pastor, using church data to analyze the organizational problems that the church has because I had some limitation in my ability to meet other church members.

Currently, most church pastors desire the development of the church, especially the growth of the church in quality and quantity because they want to survive in a rapidly changing situation. They want their churches to influence more people and societies with Gospel. If they really want the development of the church, each church should use ODT perspectives and skills. I hope the KMC denomination will also use ODT for managing and developing whole KMC churches.

Until now, many KMC pastors manage their churches without the mind of administrators and organization developers. Although they established large churches, the senior pastors in general lead their churches without professional thinking. They have relied on instant spirituality, charismatic leadership, and prayers only. These types of ministry have resulted in many conflicts among the church members. The churches have not developed effective organizations to respond to the changing social situation and to accept changing demands of the people. I suggest that KMC pastors should seek professional knowledge and skills as church administrators and organization developers and apply their knowledge and skills to their churches reasonably. Then, the church members will cooperate with the pastors and develop their churches to be effective organizations.

APPENDIX 1

The Questionnaire for a Case Study of a Local Church

To analyze the general situation of the local church

-How is your church organized? (Organization chart)

-What is the most important part in the church structure?

-How are your church's committees composed and managed?

-When you do your ministry, how do you involve your church members in that ministry?

-How do you manage conflicts in the committees of your church?

-What did you do to create an atmosphere in your church to encourage growth?

-How important was it to you to establish an organizational system for your church?

-What is your goal in developing the church organization?

-How do you give priority between consideration for a person's rights and the necessity of completing a task?

-How do you gather the church members' opinions and reflect that opinion for your ministry?

-How do you diagnose the problems in your church?

To analyze the church structure

-Does your church have job description for all staffs and lay leaders?

-How is your church's structure different from other churches' structure?

-What determines the shape of your church organization's structure?

-Is either structure more effective than the other? Or has your church

organization evolved an approach to organizing that fits its own task and environment?

-How would you define your church's structure? (For example, a centralized

structure or a decentralized structure?)

-Do you think that your church structure fits its circumstances well?

-How do you decide what structural change is needed?

-In what ways do you think your church structure can be improved?

To analyze the church's human resource frame

-Do you think the relationship between the pastors and the lay people are

friendly?

-Do you think that human right is more precious than attaining the goal of the

organization?

-Does your church have any programs or events to build human relationship?

-How do you approach conflict between church members?

-What kind of needs do your church members bring to the pastor?

-How does the church and pastor gather people's needs?

To analyze the church's political frame

-What kind of conflicts among groups does your church have?

-What are the most serious conflicts in your church?

-What is the way to solve conflicts among the groups?

-What are the ways to solve conflicts among the committee members?

-When a gap erupts between role expectation and role actuality, how is the

problem solved?

-How are problems solved among church committees?

-What is the way to guide the opinions of the church members?

-What is the role of the pastor to solve the conflicts among the groups or people?

-Have you ever tried to treat the conflict by any ways of negotiation?

To analyze the church's symbolic frame

-What kinds of rituals, ceremonies, and stories does your church have?

-Does your church have a shared vision among the church members?

-Has your church members had any chance to listen to your church's shared story?

-Whenever you make some event, does your church let the church members know the purpose and meaning? (If yes, what are the roots of the purpose and meaning?)

-Do you have any committee to support your church's rituals or ceremonies?

-What kind of cultural factors does your church have?

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